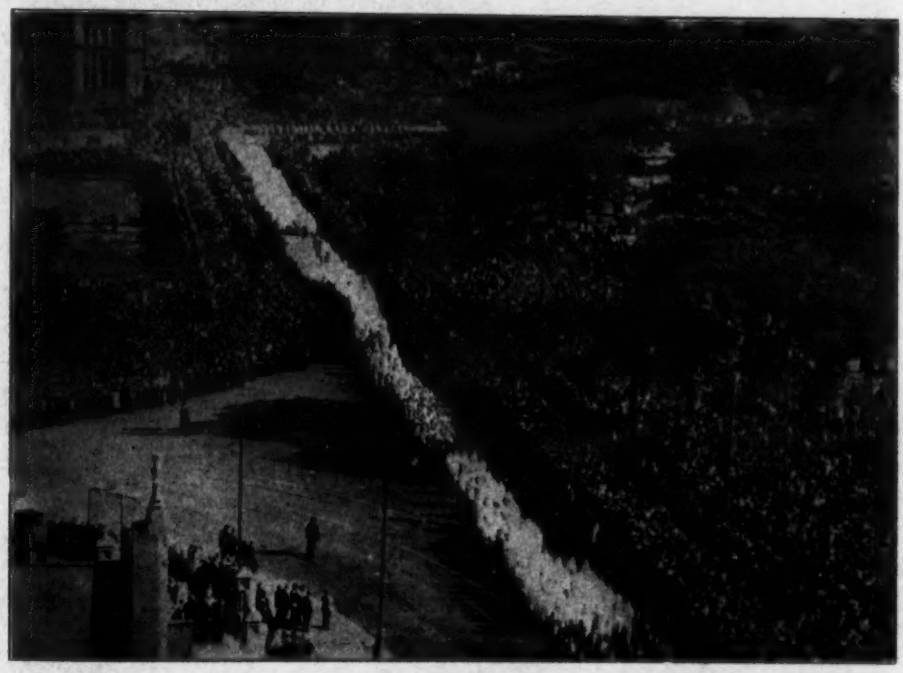
UT OMNES UNUM SINT

THE LAMP

A CATHOLIC MONTHLY DEVOTED TO CHURCH UNITY AND MISSIONS

Vol. XXVI. PEEKSKILL, N. Y. AND GARRISON, N. Y. No. 11

NOVEMBER, 1928



The Procession in connection with the Eucharistic Congress in Sydney, Australia.

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A CATHOLIC MONTHLY DEVOTED TO CHURCH UNITY AND MISSIONS

For Sion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until the JUST ONE comes forth as Brightness, and her SAVIOUR be lighted as a Lamp.—Isaias, lxii, 11.

Vol. XXVI. PEEKSKILL, N. Y. AND GRAYMOOR GARRISON, N. Y., NOVEMBER 15, 1928 No. 11

THE EUCHARISTIC CONGRESS AND AUSTRALIA

EDITOR'S FOREWORD: *Much is being published in the Catholic Press of the World just now about the Eucharistic Congress held early in September in far-away Australia.*

Not being an eye-witness of the homage paid by the Australian Catholics and their guests to the Eucharistic King we are selecting for THE LAMP *a description by Daniel E. Doran which appeared in "America" under date of October 6:*

The Eucharistic Congress of 1928 has been brought to its majestic climax. The pomp and splendor that were Australia's in her hour of glory are even now stored in the memories of the devout who gathered on the heights of Sydney to witness its impressive ending or are portrayed in pictures and written into records that men from afar may see and read.

As after every great event which is planned for the purpose of doing more than exciting a temporary glow of enthusiasm, it is now appropriate to consider what may be the effect of this great manifestation of faith, held for the first time in the Southern Hemisphere and at a distance greater than ever before from the See and Center of Christendom.

In its own way the Australian Congress was an unique event. It was regarded by men who had come from all parts of the world, and who were well qualified to speak, as a marvel of skilled organization carried out without a single accident or discordant note and blessed by the utmost cooperation on the part of a Government that one hundred years ago had set its face against the Church and bidden its ministers begone. There were touches of pageantry in the program that were unequalled and indeed unattempted at any like event. Such was the great procession on water and land in which the Blessed Sacrament was borne from the ecclesiastical seminary at Manly, across the colorful Sydney harbor on a gilded yacht and thence to the heights of the city whereon towers St. Mary's Cathedral.

These things will, of course, be told and retold in many tongues and in all lands to which the devout will return and recite the story of their Australian pilgrimage made out of love for the Blessed Sacrament. There will be, too, vivid descriptions of the great gathering of the men, 120,000 strong, carrying lighted candles at the Agricultural Grounds of Sydney, and of the impressive international meetings, and of the ceremonies within and without the great Cathedral that so fittingly was completed, after sixty years of ardent labor, for this greatest of all Australian Catholic events.

There will be, no doubt, as there was after Chicago, a great quickening of the faith, that is, among the children of Australia and a greater knowledge of and devotion to the Blessed Sacrament. This is but natural, for it is the result that might be expected from a year of intensive preparation that spread the doctrine of the imprisoned Saviour in every church and school and Catholic society and thence into every Catholic home and every Catholic heart in all the Commonwealth. New saints will have been prompted to do great deeds; new poets will have been inspired to sing great songs of love to the imprisoned Jesus, and vocations to serve the King in whose name such magnificence could be made possible will be multiplied.

All these things are of a truly Catholic character. Things they are for which Eucharistic Congresses were intended and by the Holy Ghost inspired. Without such all their magnificence might become mere display.

But what will the effect of this Congress be on the world at large? Upon a doubting world or one that is frank in its unbelief? Upon the world that is bound down with the weight of pagan ideas or at least labors under those ills and evils that ofttimes afflict even Christian peoples? What will its effect, particularly, be upon an alien world—the newly conscious world that is Asia—stirring from its long sleep and having within it the potency to challenge the white man's culture and the white man's power and the white man's Christianity?

May it not be that in the designs of Providence Australia has been destined to be the powerful ambassador of the white man's culture and the white man's religion to those nations of the East that even now are looming large on the consciousness of a self-named civilization?

For Australia, the little-known, has come into its own as a mighty nation. It has emerged from the vicissitudes of a long colonization period through the stress and trial of a great war. From a settlement that might have been mentioned in the same breath with a struggling score of others it has attained a major importance among world commonwealths. The strongest and most promising of the daughters that have recently been sprung from a white man's culture, it may yet be the land in which the foundation of a world peace, firmly entrenched, will save the races of the earth from a calamity such as this generation has once witnessed.

This nation of 5,000,000 people, because of its growth in wealth and power, has increased substantially in its responsibility insofar as the spread of Christianity and the preservation of peace among the peoples of the world is concerned.

More than One Thousand Prelates of the Holy Roman Church, Cardinals, Most Reverend Archbishops, Bishops, Vicars Apostolic, Abbots and Rectors of Religious Colleges in Rome have now signed the Petition to the Holy Father Asking the Vicar of Christ by Papal Rescript to Make Universal the Observance of the Church Unity Octave in Every Part of the Catholic World

It is with great joy and supreme thankfulness to Almighty God that we announce to Our Readers the good tidings that the number of Cardinals, Archbishops, Bishops, Vicars Apostolic, Abbots, Generals of Religious Orders and Rectors of Colleges in Rome who have signed the petition to the Holy Father to further by his Sovereign Authority the Universal Observance of the Church Unity Octave throughout the Catholic World NOW EXCEEDS ONE THOUSAND and is being increased by new signatures every day.

We ask the prayers of all pious Readers that His Holiness, The Vicar of Jesus Christ, may recognize in the petition of the Majority of the Catholic Hierarchy of the World the DESIRE OF THE SACRED HEART and that the day will not be far distant when Our Holy Father, in response to this petition, will command the Faithful everywhere during the Chair of Unity Octave to echo with One Voice its Prayer of Jesus Christ that All His Disciples May Be One and that all Christians now cut off from Catholic Communion may return to Unity with the Chair of St. Peter's Successor at Rome, the divinely constituted Center of Ecclesiastical Union.

By so doing our present Holy Father would only be confirming and making further effective the Brief of Pope Benedict XVth issued on February 25th, 1916, and which concludes as follows: "This present letter will be in force forever, anything to the contrary notwithstanding. The prayers, however, which are to be recited for the Unity of the Church during the Octave, we have ordained are to be as follows and lest any changes might creep into them, we have decreed that a copy of them is to be kept in the Archives of the Apostolic Briefs:

FORM OF PRAYER

ANTIPHON. *That they all may be One, as Thou Father, in Me and I in Thee: that they also may be One in Us, that the world may believe that Thou hast sent Me.*—St. John XVII, 21.

V. I say unto thee, that thou art Peter:

R. And upon this Rock I will build My Church.

PRAYER

O Lord Jesus Christ, Who saidst unto Thine Apostles: Peace I leave with you, My peace I give unto you; regard not our sins, but the faith of Thy Church, and grant unto her that Peace and Unity which are agreeable to Thy will. Who livest and reignest God forever and ever. Amen.

Under the usual conditions a Plenary Indulgence is granted on the feast of the Chair of Peter, and a further grant of two hundred days is extended to those of the faithful who simply join in the devotions piously.

The Daily Intentions, Associated with its Observance from its Inception, are as follows:

Jan. 18: Feast of St. Peter's Chair at Rome. Return of the "Other Sheep".

Jan. 19: Return of Oriental Separatists to Communion with the Apostolic See.

Jan. 20: Submission of all Anglicans to authority of the Vicar of Christ.

Jan. 21: That Lutherans and other continental Protestants may Return to Holy Church.

Jan. 22: That all Christians in America may become one with the Chair of St. Peter.

Jan. 23: Return to Sacraments of all lapsed Catholics.

Jan. 24: The Conversion of the Jews.

Jan. 25: Feast of the Conversion of St. Paul. Missionary Conquest of the world.

United States: Reverend Fr. Benno, O.M.Cap., St. Labre's Mission, Ashland, Montana, writes: "It may interest you to hear of an effect of the Octave. The Sunday following the Octave, so many Indians came to church that we could not place them. They simply squatted on the floor wherever they found an available space. After Mass one of the big boys said to Brother Aiden, the teacher: 'Do you see the effect of the Octave and of our voluntary visits? We made them with the intention that the Lord may lead our people to the Church. You saw them there.' May the good Lord continue to show these poor children how pleased He is with their efforts. Nothing could strengthen their faith more."

MULTUM IN PARVO

Edited by Brother Saul, T.S.A.

A Member of the C. P. A. and a Subscriber to the N. C. W. C. News Service, Washington, D. C.

A big United States film expedition is reported on the way to the Holy Land in order to reproduce films on Biblical subjects. The pictures will be under the supervision of several Christian Societies who intend to prepare ten films from the Old Testament and ten from the New Testament. A special company named "Religious Films" has been established to finance the enterprise. The films will not be given to cinemas but will be produced in Churches in connection with religious services.

The sight in recent weeks of the Benedictine monks of Caldey Island leaving their tiny islet home has had its poignant aspects, but at the same time it calls to attention a seemingly providential piece of good fortune which came to the little community on the heels of very dark days. As a matter of fact, while the Caldey monks are forced to abandon the scenes made dear by their beginnings, they are moving to a beautiful estate of 26 acres at Gloucester known as Prinknash Park.

Are the Anglican Bishops guilty of treason for defying the King, spiritual head of the Church of England, by sanctioning departures from the Prayer Book after Parliament has twice rejected amendments proposed by the Church? Fr. Ronald Knox, himself the convert son of a former Anglican Bishop of Manchester, raised this interesting point in an address in the North. He declared that hundreds of English Catholics went to the scaffold for doing what the Anglican Bishops propose to do.

The gradual development of communications in the central parts of Africa is appreciated by the Catholic missioners affected by the improvements. Weeks and months spent in dangerous and fatiguing travel from one mission station to another are being replaced by a few hours journey on track or road, and in a few places by air. The mail and telegraphic services are usually simultaneously quickened by the transport improvement. West Africa, for instance, has turned to the automobile as its future hope and is criss-crossed with 38,689 miles of good roads. These highways stretch from Senegal to Angola and are constantly being added to. Nigeria, for instance, will complete 300 miles of new roads this year.

> The Christian Century, on October 11, gave extended expression to certain complaints and grievances arising out of the issue of religion in the present political campaign. The principal burden of this long editorial is that a Protestant or "a Protestant minded" citizen can "vote against a Roman Catholic for the Presidency" without justly incurring the imputation of bigotry. Before addressing himself to the formal defense of this position, the writer points out that the Constitution "does not forbid the voter to take the candidate's religion into account in deciding whether to vote for or against him." Nevertheless, the men who wrote the Constitution forbade Congress to do what the man who votes against a candidate on account of his religion tries to do, and presumably they regarded the religious test as an unreasonable one. The voter who uses that test clearly violates the spirit of the First Amendment. In the last 150 years, when has a Catholic refused to vote for a Presidential candidate because he was a Presbyterian, a Methodist or even a Unitarian?

While the Notre Dame eleven, looking more like its usual self was administering a 7-0 defeat to the team representing the U. S. Naval Academy before a crowd of 122,000 persons at Chicago, the football teams of other Catholic colleges continued on their winning ways, some of them turning unusually impressive victories. Not the least of these latter teams is that of Duquesne University of Pittsburgh, which vanquished the always powerful Washington and Jefferson eleven by the score of 12 to 6, administering the first home defeat that the Washington team has known since 1917, when, incidentally, it lost to Notre Dame.

One of the charges against Jose de Leon Toral, slayer of President-Elect Obregon of Mexico; Mother Concepcion Acevedo de la Lata accused of complicity, and 11 others held in connection with the killing was ordered withdrawn by three judges of the Superior Court on Oct. 13th. The charge withdrawn was one of the most important—that of conspiracy. Following its withdrawal, three of the minor defendants were released, the judges holding there was not enough evidence to place them on trial. Toral still faces the charge of murder, and Mother Concepcion is

still charged with complicity in Obregon's assassination.

American Catholics should stop talking and writing of anti-Catholic prejudices in the South and remove the causes of misunderstanding by carrying their missionary labors into that section, the Rt. Rev. William J. Hafey, Bishop of Raleigh, declared in a sermon preached at St. Patrick's Cathedral, New York on October 14th.

Extolling the high ideals which motivated Christopher Columbus on all his voyages of discovery, Rear Admiral William S. Benson delivered the Columbus Day address at the Knights of Columbus banquet in the ballroom of the Mayflower Hotel in Washington. About 200 members of the order and their guests, including a number of distinguished diplomatic representatives, attended. Admiral Benson mentioned loyalty and courage as the two outstanding qualities of the character of Columbus, and described him as a scientist, mathematician, navigator and Christian. Columbus was a pioneer in laying the foundation of nautical science and calculated with uncanny accuracy the time of sighting land, the speaker said.

The new Catholic Church at Rabaul, the Capital of New Britain, Oceania, recently dedicated by Right Reverend Gerard Vesters, M.S.C., Vicar Apostolic, is acknowledged by all as the most important and most beautiful edifice in the city. The Catholic Church and school originally constituted a hall donated by a resident Chinese.

There are now in all twenty-two Carmelite Monasteries for nuns in the mission lands, six of which are in Indo-China. In each there are native nuns under the direction of European Sisters. The first Carmel in Indo-China was founded about sixty-five years ago. The Reverend Mother Prioress of the Carmel at Hue writes as follows of the Annamese nuns: "Our native Sisters of the Carmel at Hue are excellent Carmelites. If we admit that the distinctive mark of the contemplative is a complete detachment from earthly things and a life of union with God, our Annamese Sisters appear to be more naturally inclined towards this life than Europeans are, generally speaking."

The heroism of Catholic Sisters in caring for the stricken thousands of Porto Rico following the great hurricane is attested by George B. Horning, Jr., a Washington attorney who has just returned from the island. Mr. and Mrs. Horning were aboard a ship at a San Juan dock when the hurricane struck. He tells of the fearful visitation, how the wind blew 132 miles an hour and how 22 lines and cables had to be used to keep the ship to her moorings. The day after the hurricane, he says, he and Mrs. Horning went ashore and viewed the devastation, which he said was appalling. Among other places, they visited the Notre Dame Convent. There, he says, they saw nuns standing in water over their ankles serving coffee and bread to the homeless and hungry natives.

Progress is being made in the arrangements for the eighth annual convention of the N. C. C. M. to be held at Cincinnati, November 18-21. Most Reverend John T. McNicholas, who will be host to the convention, has appointed a Convention Committee consisting of Very Reverend Monsignor Matthew P. O'Brien, Spiritual Director of the Cincinnati Conference of the National Council of Catholic Men, Very Reverend Monsignor Joseph H. Albers, Chancellor of the diocese, Right Reverend Monsignor Urban J. Vehr, Rector of St. Gregory's Seminary, Rev. Louis G. Reinhold and Rev. Roger C. Straub. This Committee will represent His Grace and be in charge of local committees of laymen of the three deaneries of the diocese who will undertake the duty of preparing for the convention. By the time this comes to the eyes of our Readers, the N. C. C. M. Convention will be very close.

Commemorating the life and work of "Christian Reid," Mrs. Frances Tiernan, Catholic novelist and poet, a tablet has just been unveiled in the churchyard of Calvary Episcopal Church, Fletcher, N. C. It was Christian Reid who gave to the mountain country of North Carolina the name "The Land of the Sky" in her novel of that name in 1876. The principal address was made by Dr. Archibald Henderson of the University of North Carolina, a member of the Episcopal Church, who took occasion to assail present-day religious bigotry in his eulogy of the great Catholic writer. "Surely it is a happy augury," he said, "that without thought of sect or creed, faith or church, a tablet is unveiled in this churchyard to this distinguished writer, who also was a devout Roman Catholic."

August 1st the Holy Father by a message to the 73 bishops and prefects in China addressed himself to the Chinese people. Three days after publication of the message by the Vatican the repercussion to the important document in the North China press and among the Chinese masses was given to the journalistic world of Europe. For a secular event this is not extraordinary. For an ecclesiastical event, however, it marks a new day in news handling. A sound, authoritative Catholic reporter provided the story by cable. The Pope has no motive of political utilitarianism. He has but thoughts and words of peace, because the true restoration of the social order can become a reality only in an atmosphere of serene tranquility and mutual accord. The exhausted nation needs united effort to initiate an era of prosperity. To this end the Holy Father insists that the Catholics, fortified by the divine doctrines and the social program of the gospels give the example to all others by bearing their "due contribution to the peace, the social welfare and the greatness of the Fatherland."

PERSONALS

Addressing a meeting of Catholic teachers, the Rt. Rev. Joseph F. Rummell, Bishop of Omaha, declared that it is a wise thing for nuns to exercise their right to vote, guided by their own political inclinations. This was the only reference to voting made at the meeting, and was in answer to a question put to the Bishop in a letter written by a Sister. "Vote," advised Bishop Rummel. "If you have strong Republican leanings, vote the Republican ticket. And if you have Democratic inclinations, vote for Democrats. But vote."

The Very Rev. J. Francis Tucker, O.S.F.S., has been reappointed Provincial of the Oblates of St. Francis de Sales for a second term, according to word received from Rome by communities of the order in Delaware.

The Pittsburgh Diocesan Council of the National Council of Catholic Women, at its ninth annual convention, voted to establish a permanent scholarship at the National Catholic School of Social Service in Washington as a memorial to the late Mrs. Teresa M. Molamphy, a former director of the National Council of Catholic Women and for many years president of the Pittsburgh Diocesan Council. The sum of thirty-five hundred dollars was pledged to the scholarship fund at the meeting.

A letter from Msgr. Van Nuffel, O.S.B., Prefect Apostolic of Northern Transvaal, to the Society of St. Peter Claver, May 7, 1928:

"We are in the greatest need of books for our Christians. The Sesuto is the nearest language to our Transvaal Sepedi, and in coming years, we hope to have some of our own, printed in our own language. I would be very, very grateful if the Sodality could provide us for the time being with a hundred copies of the "Testament e Ncha." One could hardly believe that we have to use Protestant Bibles to read out the Epistle and Gospel on Sundays."

Funeral services for James Gough, 88, San Francisco furniture manufacturer, were held lately. A requiem Mass was celebrated in St. Mary's Cathedral, San Francisco, and burial was in Holy Cross cemetery. Mr. Gough came to San Francisco sixty-five years ago from Ireland, sailing around the Horn with his bride, the former Bridget Finnegan, who with five sons and two daughters survive him.

The Rev. Joseph C. Sasia, S.J., 85-year-old educator and author returned a few weeks ago to the University of Santa Clara from O'Connor Sanitarium, San Jose, where for a time his life was despaired of. The aged Jesuit, who celebrated his golden jubilee in the order in April 1927, astonished physicians at the sanitarium by his determination to finish his latest book on ethics, "before the end." Despite intense suffering, Fr. Sasia continued writing, even in his sick bed. His will to finish his latest work is believed by physicians to have enabled him to recover sufficiently to continue his writing at the university. But, finally, the work presumably finished, Dr. Sasia died on October 7th.

The famous Paulist choir of Chicago has begun its 1928-29 season with a new conductor, the Rev. Eugene O'Malley, C.S.P. He is a pupil of the Rev. William J. Finn, C.S.P., who had charge of the choristers in 1910 when they won world recognition. That year the Chicago singers won first prize in the division of boy choirs at the national contest in Philadelphia and they were equally successful in international competition at Paris. During their European tour they sang before the late Pope Pius X. Father O'Malley finished his musical education in Europe, spending much time in the study of the boy voice.

Cardinal Bourne celebrated the twenty-fifth anniversary of his translation to Westminster in September by pontificating at High Mass in Westminster Cathedral and, afterwards intoning the Te Deum. Consecrated as Coadjutor for the diocese of Southwark, which includes London South of the Thames, in 1896, he succeeded in the following year, and was translated to Westminster in 1903. Having become a Bishop at the age of 35, Dr. Bourne went to Westminster at the age of 42. At the request of Cardinal Bourne the celebration of the jubilee was entirely devotional. Although no individual invitations had been issued and no attempt was made to organize the event, there were nearly 4,000 persons in the cathedral.

Father Gabriel Menager, S.J., alumnus and former professor at the University of Santa Clara, has left San Francisco for Juneau, Alaska, where he will be stationed for some time. Before leaving for the far north, Father Menager spent a few days at the University visiting his brother, Father Edward Menager, S.J., who is head of the University of Santa Clara chemistry department.

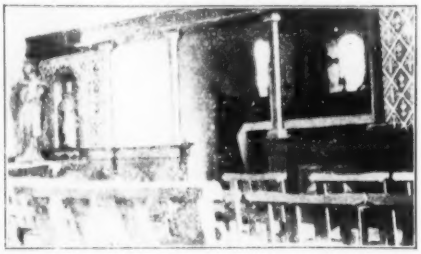
The eminent French historian, M. Georges Goyau, who represented the Academie Francaise at the International Congress of Historians at Oslo, stopped over in Copenhagen on his return trip and bears witness to the increase of Catholic influence in Denmark. He paid a visit to the Sisters of St. Joseph of Chambery and gives glowing reports on the activities of this order.

Cardinal Dubois, ten bishops and many mitred abbots took part in the recent consecration of a basilica in a little village of Normandy, the beauty and majesty of which will be envied by more than one cathedral. This ceremony, attended by thousands of pilgrims, crowns the concentrated efforts of Christians of many lands, whose goal was the erection of an expiatory chapel dedicated to prayers for the deliverance of souls from Purgatory.

"A Christmas Play," by Thomas F. Coakley, pastor of the Sacred Heart Church, Pittsburgh is in blank verse and is an excellent drama based upon incidents attending the birth of Christ. It is divided into five episodes. As it could be delivered immediately your subscription is received, it could be used in five parts during the five weeks preceding Christmas. Father Coakley has given the N.C.W.C. News Service of Washington, the exclusive rights to publish this play during the Christmas period.

Graymoor Annals.

During the Months of September and October pilgrimages were frequent at Graymoor. Sunday, September 16th, a large pilgrimage came up from one of the Spanish Churches in New York City. On September 20th, there was a pilgrimage from Brooklyn. On September 26th one came up from Hastings-On-The-Hudson. The last Sunday in September there was a pilgrimage from St. Anne's Italian Church in New York City and an exceptionally large one from Glendale, Long Island. On the first Sunday in October, Holy Rosary Sunday, three pilgrimages arrived at Graymoor; one from Brooklyn, another from the Bronx and a third from Ozone Park.



The Chapel of the Holy Ghost in the Water Tower

On Columbus Day, October 12th, two bus-loads of pilgrims came up from College Point, L. I., besides a number of private automobile parties.

On Sunday afternoon, October 21st, the Hudson River Chapter of the Knights of Columbus, held their October meeting for the third year in succession at Graymoor. This time the Chapter met on the Mount of the Atonement instead of in the hall of the Sisters in the valley below. At half-past-two in the Little Flower Auditorium before a large and appreciative audience the Friars gave the play of St. Francis of Assisi, setting forth on the stage some of the striking scenes in the Life of the Seraphic Patriarch and concluding with the Saint's death. Refreshments were served in the Monastery Quadrangle after the play, while the Knights held their Chapter meeting in the College library. A goodly sum was added as the afternoon's harvest to the Holy Spirit Burse, which the Hudson River Chapter pledges itself to complete.

By far the most important event to be recorded in Graymoor Annals for the Month of October was the Ordination to the Priesthood of Friar Bartholomew Francis Kennedy, S.A. at 9:30 Sunday Morning, October 28th, the Feast of Christ the King. The Ordination took place in the Little Flower Oratory, both St. Francis Church on the Mount and St. John's Church in the valley being too small for the congregation eager to be present.

The officiating Prelate was the Right Reverend Amandus Bahlmann, O.F.M., Franciscan Missionary Bishop of Santarem, Brazil.

Details concerning this ordination will be given in the December issue. Father Bartholomew has been appointed to succeed Father Leo, S.A. as Acting Superior of the Atonement Seminary of the Holy Ghost, Washington, D. C.

We are much gratified to be able to announce to our Readers that the October number of "Catholic Missions", the official organ of the Society for the Propagation of the Faith, was printed at the Graymoor Press in Peekskill; also the November issue and we hope that all succeeding numbers of "Catholic Missions" will also issue from our Graymoor Press for many years to come. "Catholic Missions" is one of the highest grade magazines from the typographical standpoint published by the Catholic Church in the United States. It is a tribute to the efficiency of the Graymoor Press that it can produce satisfactorily such a magazine having a circulation of over 100,000 copies monthly.

Looking from the Water Tower down on the top of the Little Flower Memorial

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Put a friend on THE LAMP mailing list.

GRAYMOOR BURSES

Among the Uncompleted Burses only three have climbed to a higher position on the ladder and these by only one rung, viz: Sacred Heart, Five Wounds and St. Gerard Magella. The St. Simon and St. Jude Burse continues to prove the most popular of all of the Burses on the Uncompleted List. Sacred Heart No. 3, however, is proving a good second with the probability of overtaking it as time goes on.

The neck-to-neck race between St. Anthony and Brother Philip Self-Denial Burse continues. This time there is only $1.00 difference between the sum-total of contributions, the dollar being in favor of Brother Philip.

Next month there will be a report on the contributions by the Knights of Columbus of the Hudson Valley Chapter towards the Holy Spirit Burse. The current report on this Burse shows no increase, but that of a month hence will show a very substantial advance, due to the Chapter meeting which the Knights of Columbus, who are gathering this Burse, held in the Little Flower Memorial Hall at Graymoor on October 21st. The impetus given the Holy Spirit Burse at this meeting may shortly carry it over the top of the ladder, since it has already scaled nearly three-fourths of the rungs in its climb.

COMPLETED BURSES

SACRED HEART No. 1, SACRED HEART No. 2, ST. PETER, ST. FRANCIS, ST. ANTHONY, ST. AGNES, OUR LADY OF LA SALETTE, POOR SOULS No. 1, POOR SOULS No. 2 and JOHN REID.

BURSES IN THE MAKING

(1) St. George: Total, $4,006.00.

(2) Little Flower: J. P. O., $5; J. P. O., $5; Mrs. B. B., $2; C. R. K., $1; S. I. M., $5; M. H., $1; J. P. O., $2; Mrs. C. deO'B., $3; L. G. B., $2; J. F. G., $5. Total, $3,701.29.

(3) Holy Spirit: Total, $3,582.13.

(4) St. Anthony: K. P., $1; F. K., $5; C. R. K., $1; T. J. W., $3; M. C. D., $1; Mrs. J. R., $1; C. M. A., $1; Mrs. M. M., $10; Mrs. K. M. C., $2. Total, $3,223.48.

(5) Brother Philip Self-Denial: Mrs. S. O'B., $1; E. McG., $2; Mrs. L. B., $1; Mrs. J. K., $2; Mrs. E. F. W., $1; Sr. M. A., $10; Mrs. D. J. O'C., $1.25; Miss M. O'C., $1; Mrs. K. D., $1; L. L., $1; Mrs. A. P., $1; Mrs. M. O'M., $2. Total, $3,117.86.

(6) St. Paul: Total, $2,645.30.

(7) St. Francis Xavier: Total, $2,372.55.

(8) Our Lady of the Atonement: Miss B. A. D., $1; Mrs. E. M., $1; Mrs. D. J. O'C., $1.25. Total, $2,267.95.

(9) St. Joseph: Mrs. T. L. H., $1; A. R., $3; L. H. G., $1; A. E. K., $2; Mrs. K., $1; Mrs. D. J. O'C., $1.25; C. L. DeO'B., $2; Mrs. C. B., $1; J. O., $2. Total, $1,413.10.

(10) Sts. Simon and Jude: Mrs. A., $1; F. S., $1; Mrs. T. H. T., $1; Mrs. L. L. McA., $1; J. J. D., $1; C. R. K., $1; Mrs. T. L. H., $1; C. R. K., $1; Mrs. J. W. F., $4; Mrs. E. J. B., $2; M. C. D., $1; Mrs. B. C., $2; W. J. B., $1; Mrs. E. S., $1; Mrs. A. M. H., 50c; J. J. P., $1; W. J. M., $1; M. G., $1; Mrs. M. B., $2; J. E. C., $5; H. M. C., $1. Total, $1,254.78.

(11) Our Lady of Lourdes: Mrs. C. L. deO'B., $20. Total, $1,117.36.

(12) Our Lady of Perpetual Help: G. W., $1. Total, $959.00.

(13) Hope: H. S. A., 10c. Total, $907.28.

(14) St. John the Baptist: J. J. N., $10; J. F. G., $5; Mrs. T. L. H., $1; Mrs. J. T., $1. Total, $889.75.

(15) St. Rita: M. D. F., $1; J. R., $2.50; M. F., $1; T. A. P., $1. Total, $804.66.

(16) Sacred Shoulder of Our Lord: K. P., $1. Total, $790.00.

(17) Pius X.: M. J. W., $1. Total, 692.25.

(18) St. Vincent: Total, $671.00.

(19) St. Christopher: Mrs. M., $1; J. P. O., $2; J. H. G., $1; Mrs. C., $2; G. W., $1; C. L. deO'B., $4; C. R. K., $1; Mrs. K. M. C., $2. Total, $628.34.

(20) St. Ann: Mrs. B., 50c; J. J., $10; Mrs. M. B., $1; Mrs. I. O., 50c. Total, $578.08.

(21) Immaculate Conception: Total, $507.00.

(22) St. Patrick: Total, $543.50.

(23) Father Drumgoole: H. J. M., $5. Total, $489.50.

(24) Holy Face: Total, $382.00.

(25) Our Lady of Victory: C. R. K., $4; Mrs. C. C. S., $6.50. Total, $326.30.

(26) Sacred Heart No. 3: Mrs. M. C., $1; Mrs. J. C., $1; Mrs. W. C., $1; J. J. D., $1; F. McG., $5; C. R. K., $1; Mrs. E. M., $1; Mrs. D. J. O'C., $1.25; F. L. B., $1.50; G. McF., $3.50; W. J. B., $1; Mrs. P. H., 50c; O. G., $5; Miss E. R., $3; Mrs. W. C., $2.50; A. F. A., 25c. Total, $311.81.

(27) St. Francis of Assisi: Total, $292.25.

(28) Holy Souls: J. P. O., $1; Mrs. I. O., 50c. Total, $277.35.

(29) Holy Child Jesus: J. P. O., $2. Total, $252.10.

(30) St. Margaret Mary: Total, $227.95.

(31) St. William: Total, $216.00.

(32) Precious Blood: Total, $187.00.

(33) Blessed Sacrament: Total, $173.75.

(34) Five Wounds: Mrs. F. J. J., $5; Mrs. J. D., $5; A. C. P., $3; Miss M. A. L., $1; C. R. K., $1. Total, $171.05.

(35) St. Boniface: Total, $159.00.

(36) Holy Family: Mrs. J. H., $1. Total, $137.30.

(37) Our Sorrowful Mother: Total, $117.25.

(38) St. Nicholas: Total, $116.00.

(39) St. Joan of Arc: Total, $113.20.

(40) Good Will: Total, $73.72.

(41) St. Gerard Magella: H. G., $2; S. P. N., $1. Total, $71.00.

(42) Thy Kingdom Come: Total, $60.00.

(43) Cardinal Bonzano: Miss R. C. M., $5. Total, $59.05.

(44) Holy Magi: Total, $52.00.

(45) Our Lady of Prompt Succor: Mrs. C. L. deO'B., $5. Total, $15.00.

(46) Our Lady of Mt. Carmel: Mrs. C. L. deO'B., $2. Total, $12.00.

(47) Blessed Pere Eymard: Anonymous, $10. Total, $19.00.

(48) St. Paul of the Cross: Total, $4.00.

(49) St. Blase: J. P. O., $2. Total, $8.05.

(50) Blessed Bernardette: Mrs. J. L., $1. Total, $1.00.

By endowing a Burse you lay up a treasure of prayers and Masses that will bring blessings on earth and follow your soul after death.

A GOOD MONTH FOR STUDENTS' BREAD

The report below is an encouraging one. It shows that during the month of September a total of $877.32 was contributed to the support of young men studying for the priesthood in our Preparatory Seminary at Graymoor. There are forty-five of them altogether, nine more in the Novitiate and twenty-three in Washington. It is to be noted that there was one gift of Five Hundred Dollars. We expressed the hope at the beginning of the year that we might raise forty scholarships altogether for Three Hundred Dollars each, or Twelve Thousand Dollars for the year. This requires an average of One Thousand Dollars a month. In this schedule we are now behind to the tune of $1,862.17. Perhaps some legacies or especially large gifts supplementing the smaller contributions may cover this during the two months that remain of 1928. Those who cannot contribute financially we ask to do so in the support of our students by their prayers.

SEPTEMBER CONTRIBUTIONS TO STUDENTS BREAD

Previously Reported: $6,260.51. Mrs. K. G., $5; Mrs. S. S., $20; Miss A. S. D., $1; H. H., $5; M. C., $10; T. J. R., $25; Miss E. B., 50c; A. McP., $10; Guests, $10; Mr. M., $5; Anon., $1; J. O'C., $1; J. A. C., $1; L. J. G., $1; Coll., $4.37; A. Z., $1; Sr. P., S.A., $8.79; J. C. C., $10; K. & Q., $25; Mrs. R., $10; A. H., $8.30; Mrs. M. H., $2; Miss M. K. $5; G. H. D., $3; Mrs. R. C., $1.75; E. A. K., $75; G. A., $2.81; Mrs. R., $10; J. L. S., $1.20; G. B., $5; Mrs. G. W., 25c; Miss E. B., $1; Mrs. M. M., $2; J. E., $4; Mrs. N. M., $1; Vis., $1.50; Mr. A., $10; Coll., $7.96; Coll., $5.40; Miss R. McC., $1; T. J. S., $25; Vis., $1; F. S., $25; C. L. R. R., $5; Mrs. N. A. G., $1; J. P. O., $2; L. F. H., $4.49; Mrs. E. P., $2; Anon., $5; Mrs. C. F. P., $1; A. C. McC., $1; Mrs. B. M. G., $2; C. M. R., $500. Grand Total to September, 30, 1928: $7,137.83.

VARIOUS BURSE LETTERS

Mrs. M. S. K.: *"Please accept the enclosed check for the St. John Baptist Burse in thanksgiving for recovery from a serious illness. Following a suggestion that I read in The Lamp I prayed to St. John the Baptist to intercede for me and promised to donate to the Burse in his honor one dollar for every letter in his name. Kindly publish with the hope that other Clients may obtain graces through his prayers."*

Mrs. H. LeB., Chicago, Ill.: *"I made a Novena to Saint Jude for two great favors and he sure has heard my prayers. I also promised that I would have it published in The Lamp, so that others may learn of the great power St. Jude has with Our Blessed Lord."*

M. L. C., Brooklyn, N. Y.: *"Enclosed please find money-order for the St. Jude Burse. I promised this to Saint Jude in response to a very great favor received through his aid. I had given up hope of having a question settled, when through St. Jude's intercession the almost impossible was accomplished."*

Mrs. J. J. B.: *"Am enclosing an offering for St. Christopher's Inn, a promise I made this dear Saint if my husband would have steady work. My prayer was answered quickly."*

R. C. M., Chicago, Ill.: *"I am enclosing $3.00 for Cardinal Bonzano's Burse. I have received several favors through his intercession."*

LIFE OF ST. GERARD

During the six years of his religious life, Gerard performed all the lowly offices of a lay brother. He swept the house, worked in the garden, took care of the refectory, served as a cook, infirmarian, tailor and sacristan. In all he was a bright model of every virtue. Gerard himself sums up the life and spirit of a good lay-brother in the following words: "A good lay-brother is a man who knows how to combine work with prayer and the exercises of piety, in such a manner that, although the greatest part of his time is devoted to work, still his heart is in constant communion with God. The good lay-brother knows how to sanctify and turn every occupation of whatever nature into a prayer by his intercourse with God, by means of the good intention and by ejaculatory prayers. From morning till night you see him occupied. Idleness is unknown to him. Ready to serve all, he esteems no work too trivial, no occupation too lowly or degrading. He is at all times prepared to aid and assist." His *humility* was most profound: his *obedience* was such that St. Alphonsus called him a *miracle of obedience;* and seeing his patience under trial, he did not hesitate to anticipate the decision of Holy Church and declared him *a saint.* We shall treat more at length of his virtues in the next chater.

It was God's will to exalt this humble lay-brother into an apostle, and soon after his profession began what we may call *his apostolic life.* The chief scenes of his labors for souls were Iliceto, Muro, Corato, Castelgrande, Melfi, Lacedogna, Naples and Caposele. The causes of his frequent journeyings were many. He had often to beg for his Community, which was often in want of the necessities of life; he frequently had to accompany the Fathers on missions to attend to their wants; his marvellous gifts caused him to be sought for by priests, religious, and even by bishops. On these journeys he wrought the most astounding miracles; human miseries vanished at his word; the beasts of the field, the birds of the air, and even the devils of hell and the laws of nature obeyed his beck; he enlightened the doubtful, confirmed the weak, reconciled enemies, gave fresh courage to those seeking perfection, made known to many the state to which God called them; but, above all, he strove to convert sinners to God. For this sublime work God gave him the wonderful gift of reading men's consciences, and knowing sins wilfully concealed in confession. In his Life, by Father Dilgskron, are given more than twenty different examples of this marvellous gift. Let us take a few:

One day he went into a shop. The man at the counter began to speak about spiritual things; but Gerard saw into his heart. Calling him aside, he gently reminded him of a mortal sin: "You have knowingly never confessed *that* sin," said Gerard. The man acknowledged that the sin of which Gerard spoke "was known only to God and himself." He at once made a general confession.

Another day he met a gentleman who passed as a good man before the world. "My friend," said Gerard

(*Continued on next page*)

LAMP READERS' ATTENTION!

Important Announcement Re Catholic Art Calendar For 1929

There should be a CATHOLIC CALENDAR hanging on the walls of EVERY Catholic Home The Faithful should not depend upon the announcements of the Priests at the Altar on Sunday morning to inform themselves as to the Festivals and the Fasts of the Church Year. The Church Calendar ought to be esteemed of as much importance as the Secular Calendar, or ALMANAC, which can be found in almost every home in the United States.

The Catholic Church Extension Society has specialized on the production of Catholic Art Calendars for years. They have spent hundreds of thousands in their production and although many Catholic publishing houses and Religious Communities also issue Calendars, none of them equal for beauty and completeness the EXTENSION ART CALENDAR.

The Lamp Publishing Company, instead of undertaking to issue a Calendar of our own manufacture, have entered into an Arrangement with the Catholic Church Extension Society for the issue of a GRAYMOOR EDITION of the CATHOLIC ART CALENDAR and on Every Page will be found some information concerning the UNION-THAT-NOTHING-BE-LOST, THE ROSARY LEAGUE OF OUR LADY OF THE ATONEMENT, THE LAMP, THE CANDLE, THE ANTIDOTE, THE GRAYMOORIAN, THE ROCK-OF-PETER FOUNDATION, FOR SOME OTHER ITEM OF INTEREST IN CONNECTION WITH THE SOCIETY OF THE ATONEMENT AND GRAYMOOR.

We are offering one of these Calendars Absolutely Free to EVERY READER of *The Lamp*, *The Antidote* or *The Candle*, who will send One Dollar for the RENEWAL of your SUBSCRIPTION. In the case of *The Candle* it will be a Renewal of THREE YEARS. Anyone sending us $2.00 for both *The Lamp* and *The Antidote* or *The Lamp* and *The Candle* (the latter being a Three-Year Subscription) we will send TWO CALENDARS.

This offer applies not only to those whose subscriptions have already expired but in the case of those whose subscriptions are not due, but just the same we will credit them in advance, although a present subscription may not expire for 10 months from now. WE WANT EVERY LAMP SUBSCRIBER TO HAVE ONE OF THESE CALENDARS IN YOUR HOME. DO NOT WAIT UNTIL THE ELEVENTH HOUR TO TAKE ADVANTAGE OF THIS OFFER BECAUSE OUR GRAYMOOR EDITION OF THE CATHOLIC ART CALENDAR IS LIMITED. Last Year the DEMAND WAS GREATER THAN THE SUPPLY and We Believe that the Supply Will be Exhausted More Quickly THIS YEAR EVEN THAN LAST. THEREFORE ORDER AT ONCE. Send One Dollar and ask that your Subscription to *The Lamp* be renewed, even though the payment is in advance, and request a Catholic Art Calendar be mailed to you. Send Two Dollars for *The Lamp* and *The Antidote* COMBINED or for *The Lamp* and a Three-Year Subscription to *The Candle* and TWO Calendars will be sent to you.

ONCE AGAIN WE REPEAT. ORDER AT ONCE. SUPPLY OF CALENDARS LIMITED.

Address—GRAYMOOR PRESS, Box 316, Peekskill, N. Y.

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to him, "you live in sin. Do you wish to die in sin? Confess that sin which you have so long wilfully concealed, and regain the friendship of God." This man also made a general confession.

"My child," he said one day to a woman, "how can you have peace when you are an enemy of God? Why do you not confess that mortal sin which you have for so many years wilfully concealed?" It was as if a thunderbolt fell at her feet. Gerard inspired her with confidence in the mercy of God, and she, truly penitent, made a general confession.

In the town of Melfi lived Teresa Morante. Outwardly she seemed very holy, and scarcely ever spoke except on holy things. One day she called on Gerard; and, as usual, her conversation became very spiritual. Gerard listened in silence for some time, and then said to her: "My child, why are you such a hypocrite? You know that you have been making sacrilegious confessions for years. Make a good general confession if you do not wish to be damned." She afterwards publicly declared that she owed her salvation to Gerard.

One day in the year 1745 a young girl came to the door of the monastery at Caposele. She was generally looked upon as a model young woman; but Gerard beheld her soul loaded with sacrilege. Full of compassion for her miseries, he spoke to her very kindly about making a good confession. His words touched her to the heart. She made a general confession and thenceforth led a truly holy life. She ever afterwards spoke of Gerard as an "Angel of God sent to deliver her from hell."

(To be continued)

Are you working for one of the prizes to be given for the addition of 50,000 subscribers to THE LAMP? Write for information to The Graymoor Press, Peekskill, N. Y.

A Great Disappointment: Can It Be Retrieved?

The Aftermath Collection for 1928 has thus far proved a Very Great Disappointment to the President of the Union-That-Nothing-Be-Lost. We built our hopes very strongly on a United Offering of Twenty-Five Thousand Dollars and up to the time of writing the total receipts have amounted to only Four Thousand Dollars leaving Twenty-One Thousand Dollars to be contributed between now and December 31st.

It is true that the Letter of Appeal went out to only those who did not observe Self-Denial Week during Lent, but our hope was that they would embrace the occasion of the Aftermath Collection to enroll themselves among the Active, Contributing Members of the *U. N. B. L.* for 1928.

We still have Half of the Month of November and ALL the Month of December in which to Retrieve this Great Failure and to change a Sad Disappointment into a Joyful Triumph. Will not All Members of the Union-That-Nothing-Be-Lost who have not contributed directly to the General Fund during the present year send an offering between now and Christmas so that by your generous co-operation 1928 may go down in our Annals as the Most Successful Year in the History of our Missionary Union.

Would You Wish to be a Missionary in Pagan Lands, You Can Become One by Substituting a Native Cathechist for Yourself

IN OUR ISSUE OF JULY WE MADE THE FOLLOWING STATEMENT: "It is the Candid Opinion of the Editor of The Lamp that Next to Providing for the Education of an Endless Chain of Missionary Priests, there is No Other Department in the ROCK-OF-PETER FOUNDATION more liable to promote such GOLDEN RESULTS IN THE SALVATION OF SOULS than to establish an ENDOWMENT for the MAINTENANCE OF MISSIONARY CATECHISTS, particularly in PAGAN COUNTRIES. Those who build up the ROCK-OF-PETER FOUNDATION through ANNUITIES are at liberty to specify the Particular Fund to which they wish their ANNUITY GIFT to go after their decease. WE HOPE TO SEE THE CATECHIST FUND ATTAIN TO VAST PROPORTIONS."

Supporting This Statement we published a letter from a Jesuit Father in India. We now reprint it.

Very Rev. Fr. Paul:

I am just back from a three weeks' tour in our huge District of GAIBIRA. This is one of the Forty-five Mission Stations of the Belgian Jesuit Fathers in India. The last built of all, it is the Furthest Outpost in this Pagan Independent Kingdom of Gangpur.

I called it huge,—there are no less than sixty village chapels and schools spread over an area of 1,932 square miles. Two full months are required to make the round once.

My last tour has given me grand expectations, for to the Twelve Thousand Converted so far, More are to be Added.

THE KISMISS, a pagan, half-Hindooized tribe, that up to now have frustrated all our efforts, have been stirred and are steadily moving towards the Fold. SOME FIVE HUNDRED OF THEM HAVE COME IN ALREADY, AND FIFTEEN THOUSAND ARE SAFELY ON THE WAY. THEY WILL ALL COME IF ONLY WE ARE QUICK, AND CAN PROVIDE ABLE CATECHISTS FOR THEIR INSTRUCTION. But Here is the Rub. Please Stop Awhile and Do Consider our helpless Situation:

In 1922 we had TWENTY-EIGHT CATECHISTS for about FORTY-TWO HUNDRED Converts. Today in 1928 we employ SIXTY Catechists for over TWELVE THOUSAND Converts.

We have doubled, and more than doubled the number of our Catechists; yet their monthly allowance has not been doubled accordingly. It has remained exactly In Statu Quo of 1922. Our Superiors for want of funds have not been able to keep it up. Result: Every month we have to scrape together Rupees 200, $72.00 above the actual allowance in order to make up the deficit. This is done by economies, (however badly placed) on food and clothing, and by a few casual alms in the shape of the depreciated poor Belgian franc.

We live from hand to mouth, and after every monthly pay-day, when the safe has been duly emptied, we ask ourselves, "What are We Going to Do for the Next Month?" We are undergoing a REAL CRISIS. While those FIFTEEN THOUSAND SOULS are knocking at the fold, and Numerous Villages coming one after another to ask for CATECHISTS, shall we answer, "The Door is Shut for Want of Money?" If we do not give them Catechists at once they will turn towards the Lutherans, and FIFTEEN THOUSAND SOULS WILL BE LOST. It is not a question of one or two houses,—not even of one or two villages, BUT OF A WHOLE TRIBE, 15,000 of which belong to our District of Gaibira.

A TERRIBLE RESPONSIBILITY! And yet, can we do more than what we have done, and keep doing? More economies on our food would mean a speedily impaired health. We cannot, on the other hand, appoint Catechists without giving them a livelihood, i. e., a month's salary. So there we are at a deadlock, and impossible to get out of it unless, of course, A MIRACLE HAPPENS, AND SOME GENEROUS SOULS IN AMERICA MOVED BY THE S. O. S. OF FIFTEEN THOUSAND PAGANS COME TO OUR RESCUE.

THIS MIRACLE WILL HAPPEN, FOR IT MUST HAPPEN. THE MANY PRAYERS OF OUR INNOCENT LITTLE BOYS AND GIRLS CANNOT POSSIBLY REMAIN UNANSWERED.

Trusting in a Shower of Roses from the Little Flower,

I remain,
Yours most sincerely in Christ our King,
P. SCHILL, S.J.

Catholic Mission, Gaibira, Sundargarh, P. O. via Jharsuguda, N. N. Ry., British India.

HOW THE MIRACLE HAPPENED

It would have been IMPOSSIBLE for us to have rendered Worth While Assistance in response to this Letter of the Jesuit Missionary HAD IT NOT BEEN FOR THE ROCK-OF-PETER FOUNDATION. Fortunately a Brother and Sister had taken out a JOINT ANNUITY BOND amounting altogether to Eleven Thousand Dollars, they had stipulated five per cent interest to be devoted to the Missions unless at any time they should need it for themselves. We felt certain they would be delighted to have the five per cent go to the Support of Catechists. Therefore we wrote to Father Schill, informing him that Forty-Six Dollars EVERY MONTH would be forwarded to Gaibira to help make up the Shortage in the support of the Sixty Catechists necessary to carry on their work and save Fifteen Thousand Souls. We have just received the following acknowledgement from Father Schill:

Very Rev. and Dear Father Paul:

Your letter of generous charity dated June 27, has safely reached Gaibira on the 26th of July. On reading the big news it contained I could hardly bring myself to believe it. Tears stood in my eyes. I read and reread it. I went to my Father Superior, Rev. Father Floor, S.J. and showed it to him. How our hearts went up in thanksgiving to the Little Flower. She had seen, no doubt, the little oil lamp burning for months before her picture in the Church of Gaibira and had heard our supplications and finally she must have prevailed upon the Little Jesus to let a ray of sunshine pierce the clouds that were gathering more and more over the future upkeep of our numerous Catechists. Indeed, she gave you a beautiful inspiration! Now we can look with confidence into the future and work with renewed courage and zeal.

Yours very gratefully in Christ, our King,
P. SCHILL, S.J.

If One Soul is Worth More than the wealth of the Rockefellers, Vanderbilts, Rothschilds and General Motors combined, what an immense revenue will not this Brother and Sister derive from the income of the Eleven Thousand Dollars in the Rock-of-Peter Foundation? The Scriptures say: "*He that Winneth Souls is Wise*" and VERY WISE will they be who follow the example of these two fine Catholics and provide through the ROCK-OF-PETER FOUNDATION an ENDOWMENT for the MAINTENANCE in PERPETUITY of MISSIONARY CATECHISTS.

HOSPITAL OF OUR LADY OF THE ATONEMENT IN OSAKA, JAPAN

Bishop Castanier's hope of erecting in the great industrial City of Japan its first Catholic hospital, to bear the name of *Our Lady of the Atonement*, has become long deferred owing to lack of funds.

Words cannot describe the great need of this hospital, and the immense good that it would do. JUST THINK OF A CITY OF TWO MILLION SOULS WITHOUT ONE CATHOLIC HOSPITAL!

We ask Our Lady of the Atonement to move many to give smaller gifts, some who are able to do so, to give large gifts, or some to leave a legacy for the future Hospital of Osaka in their WILL.

We very gratefully acknowledge the contributions to the Hospital published below. May they prove as seeds to yield a generous harvest of similar gifts in the near future.

CONTRIBUTIONS TO OUR LADY OF THE ATONEMENT HOSPITAL IN OSAKA

Previously Reported: $216.50. John Monahan, N. Y., $2; Mrs. Robert Matthews, Ky., $2. Total, $220.50.

Provide for Masses after death through the ROCK-OF-PETER FOUNDATION, Craymoor, Garrison, N. Y.

NANGINA NEEDS LARGER REINFORCEMENTS

We are quoting from a letter received sometime ago from Father Coenen, the Founder of the New Nangina Mission in British East Africa. He says:

"Your most welcome gifts which come in regularly every month are used immediately and even at the present I am in debt because the amount of building material which I need is enormous and these items run up heavily, not alone on account of the freight which is altogether ridiculously high as there is no competition and hence they simply ask exorbitant prices to which you have to agree unless you do not buy or get them."

Unless more of our readers become benefactors of Nangina we fear the good Father will sink more deeply into debt or have to shut down on his building operations indefinitely. We must not let that happen for the *U. N. B. L.* has undertaken to see that this Mission is financed in its infant days.

Again we quote from Fr. Coenen's letter:

"I am including herewith also a picture of our Cathedral in another position. As far as I remember I sent you one taken from the front but I am afraid that it does not show its size, neither its architectural lines of beauty of roof and height. Seeing a picture of it length-wise the good readers of The Lamp can form an idea that in spite of the millions of white ants who are trying their best to swallow the whole of my Cathedral, some months will pass before it will have disappeared altogether from the face of the earth.

Father Coenen visits one of his Mission Centers

SEPTEMBER CONTRIBUTIONS TO NANGINA

Previously Reported: $2,395.87. Sophy Burns, N. Y., $5; Miss Mary E. Thompson, Mass., $2; Kathleen Moran, N. Y., $5. Total to September 30, 1928: $2,407.87.

MONEY RAISED BUT CARMELITE SISTERS NOT YET OUT OF MEXICO

Splendid has been the response of our LAMP Readers to the appeal we published in the September LAMP on behalf of fifteen Carmelite Nuns for whom a Bishop has provided a house in the United States but who did not have the money for their passage out of the Land of Persecution into the United States. As yet we are still holding the funds collected until the Carmelite Superiors in this Country can devise a way by means of which the Sisters can make their escape out of Mexico. It is by no means an easy problem to solve. It is not a matter of sending a check through the post office and having the Sisters buy their tickets, pack their trunks and depart by the next northbound train. If we were to pursue that method the money most likely would fall into the hands of some of the Mexican officials and do the Nuns no good. The Mother Prioress with whom we have been in correspondence over the matter in a recent letter writes:

"Since the death of Obregon matters are worse; for Priests and Nuns are considered guilty. That is a convenient way to destroy them. The Carmelite Father who guided a Community of Nuns to Dallas, Texas, was imprisoned on his return to Mexico. We have all been praying for him and now, thanks to God, he is once more free. He is like the Knights of old. He wants to bring out more Nuns. What a joy if all can be brought out. Perhaps then the Mexicans would learn to love and appreciate them. Do you remember it was when the sixteen Carmelite Nuns were beheaded that the French Revolution ceased? Robespierre died immediately after."

While thanking our generous benefactors and publishing below the additional list of those who have contributed for the transportation of the Carmelite Sisters from Mexico to the home that awaits them we ask at the same time your prayers that the money thus contributed will not fall into the hands of Mexican soldiers or corrupt officials but that it will accomplish the purpose for which it was given.

CONTRIBUTIONS TOWARD TRANSPORTATION OF CARMELITE NUNS FROM MEXICO TO UNITED STATES

From September 28, to October 16, 1928

Miss P. W., Cal., $30; E. L. L., Mo., $25; Mrs. R. M., Cal., $5; Miss M. K., Mich., $5; Miss T. H., N. Y., $10; Mrs. J. L., Ariz., $1; Mrs. M. C., N. Y., $5; M. G., Ill., $10; Mrs. C. E. S., Cal., $5; E. M., Pa., $150; Miss A. P., Conn., $5; Mrs. J. P. McD., Mass., $5; Mrs. H. D., Tex., $5; Mrs. M. C., N. J., $5; C. H., N. Y., $2; M. S., O., $5; E. R. W., $25; M. J. F., $10; M. J. K., Ill., $1; J. F. Q., N. Y., $10; M. V. Q., Vt., $2.50; T. P., N. Y., $1; N. W., N. Y., $1; A. M. F., Wis., $5; A. B. A., Mass., $5; C. J. L., Ill., $5; D. J. McF., O., $10; M. McD., N. Y., $3; J. Z., Mont., $5; G. C. D., N. Y., $5; A. T., N. Y., $2; Mrs. S. E. R., Pa., $2; J. J. B., N. Y., $1; A. E. C., N. Y., $1; E. P., N. Y., $10; M. M., Conn., $5; A. K. K., O., $5. Total, $387.50. Previously reported $1,629.65; Contributions to October 16, 1928, $2,017.15.

LOYAL LAMP LOVER LENDS LARGER LUMINOSITY

We are printing the following extracts from a very appreciative and grateful letter from our old friend Right Reverend P. Rogan, one of the Mill Hill Fathers, (St. Joseph's Missionary Society), now Prefect Apostolic in

One of Fr. Rogan's Churches in W. Africa

West Africa:

Dear Reverend Father:

I have watched the growth of The Lamp and am amazed! The flame, though small in the beginning, burned steadily, no flickering, no feeble attempts to keep burning, but a determined resolution not only to keep burning, but to increase the circumference of its circle until the whole world was illuminated. Glance now at the amount of money sent out monthly and one needs a map of the world to discover the places which are visited regularly by The Lamp.

I do not know how to express all that I feel in my gratitude for all you and The Lamp have done for me from 1907 to 1927.

I thought the enclosed picture of one of my churches would interest you. I have only two permanent buildings in all the Vicariate, all the others will be "wattle and daub," and am only too glad to have offerings to put up one of those at a cost of about $200.00 each. The one I send you a photograph of is an old one, although in constant use, and the priest has to wear his helmet when he gives Holy Communion, as the sun beats through the worn roof.

As always,

Most gratefully and fraternally

yours in Christ,

P. Rogan.

AN OLD FRIEND ASKS FOR $1,000 TO BUILD A CHURCH IN JAVA

Very Reverend Father:

I have a very earnest appeal to make, so earnest that I do not think I shall ever have to make a second one of its kind during my stay in the Dutch East Indies. It is about the building of a church for the Javanese Catholics who live at some distance from Moentilan, and for which $1,000 are wanted.

Schools with Catholic Javanese teachers (trained at Moentilan) have prepared the harvest. Churches are now wanted. But I am asking your help for one in particular. Reverend Father C. Lucas, S.J., visits already for several years a village near Moentilan, and many of the inhabitants of that village and its surroundings have been baptized. But to get to Sunday Mass they have to walk for two hours or more to get to our college church. Therefore, you cannot oblige them to come regularly, and all the same, if anybody wants regular attendance of Mass and Benediction, it is the only recently converted native. Moreover, once a church has been built there, Catholic life can be displayed there and the example of the already baptized will be more effective than any number of visits of a mission. Thus, help is badly needed.

Believe me, Very Reverend Father

Yours sincerely in Christ,

J. Haarselhorst, S.J.,

Xaverius College

Moentilan, N. I. S.,

Java, Dutch E. I.

Father Lucas, S. J., with a few of his Catholic People at the entrance of Salam Village

FORM OF BEQUEST

I give and bequeath to the Union-That-Nothing-Be-Lost, Inc., of Graymoor, Garrison, N. Y., the sum of.....dollars.

Address, Graymoor, Garrison P. O., N. Y.

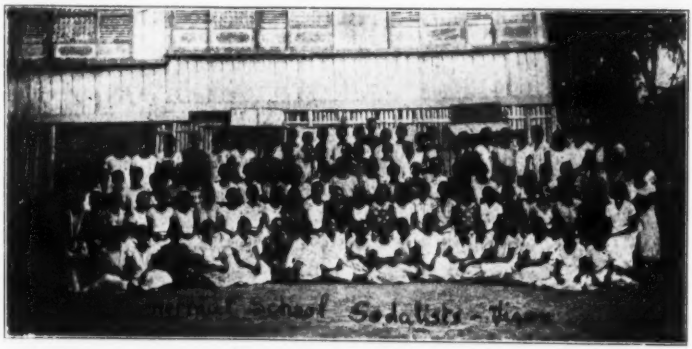
NORMAL SCHOOL SODALISTS AT VIGAN, P. I.

Rev. and dear Father:

This letter introduces to you a Filipino priest, who is engaged in a Mission Work among the students who attend, by thousands, the public high school and Normal school of this town of Vigan.

To provide the students with sound reading, I have established, since last school year, a Catholic students' library, but to the present day we have hardly 100 volumes of books in our shelves. We need more books and magazines for the students who daily crowd our library in search of religious books.

I am in charge of several Students' Societies, such as "The Knights of Christ the King" for secondary school boys, two troops of Boy Scouts, one section of the Sodality of the Blessed Virgin, for ladies of the Normal School, the Sodality of the Little Flower for girls of the Elementary School. But I am day and night troubled, as to how I shall go along with all these activities, the carrying of all demand great expenses on my part. Yet I hope in the help of God who will surely inspire souls to help me. I am spending all that I get from Mass Stipends, for prizes for the children and students who attend the religious instruction every week, yet I am burdened with many debts for the "Little Flower Hall" which I have established for girls studying in the Normal School, causing me an immense expense to equip it with beds and other belongings for a decent girls' dormitory.



Kindly publish this letter, Father, in The Lamp. I hope many a reader who will read it will be moved to help me in my labors for the religious instruction of the youth attending the public schools, where they receive no instruction about God. I promise to pray always for those who are willing to aid me in this work.

Yours sincerely in Christ,

(Father) Juan B. Rubina.

SAVE THE CATHOLIC SCHOOLS IN THE PHILIPPINES

Dear Reverend Father:

Sometime ago I sent you an appeal for help, and in response received some Mass Intentions, which were gladly welcomed. Thanks to other kind friends, I am at present sufficiently provided with intentions, but—many other things are wanted. Therefore permit me to turn again to the Union-That-Nothing-Be-Lost as to a friend in need. You see we missioners have to keep on shouting, especially we of the Philippines, if we wish to keep our heads above water.

A letter in the May issue of The Lamp describes correctly the condition of the Philippine missions, where from experience I know many to be at their wits' end how to support the school, and due to lack of means and discouragement many schools have been obliged to close.

Imagine in this only truly Catholic land in the Far East, less than 100,000 Catholic Filipino children in Catholic schools and over one million in the unreligious and unspiritual public schools. If true conditions were better understood, surely the Catholics of the States would be as eager and more so than Protestants, to send their millions to this land, to erect Catholic schools, and save the faith of the Filipino youth. We here in our mission of Surigao, with enough means at hand, could easily empty most of the public schools, and save the younger generation for the Church.

Your servant is only one of the many who are severely handicapped for lack of means, and at present my condition is very precarious, as a big old debt on my new unfinished rectory is still standing and my funds for school work are nearly exhausted. With some help from Boston, Chicago and other sources, I managed to keep two of my schools open, but as I can pay only a very low salary, the attainments of my teachers are very low too. To attract more children, I'll have to engage better qualified teachers, which means more salary, more money. Two of my schools are still closed and in a third place, a stronghold of the Aglipayan sect, I have neither church nor school.

This is why I again appeal to you, and for the love of Our Lord, and His Filipino children, implore you to have mercy on me, and please send me a small donation. With kind regards, and the assurance of my prayers, I am

Sincerely yours in Christ,

Rev. A. Brekelmans, M.S.C.

Convento Tigao,
Tandag, Surigao, P. I.

A PLEA FROM BORNEO

Very Reverend and Dear Father:

Owing to the generosity of the American A. P. F. I have been enabled to raise up a humble, though satisfactory, Shrine to God here in the interior of this wild country. Already the little church is almost filled on Sundays, there being over one hundred Christians and about thirty people asking for instruction so that if the mission continues to

progress in this manner I shall soon have to extend the church.

It is not, however, about the church that I wish to speak but about a more material, though no less necessary place, my house.

My present abode can hardly be called a house, it is more like a shed, consisting solely of bamboo with ratan keeping it together. The roof, of bamboo also, is in a terrible condition and after a shower the whole house is full of water, and many of my books have thus been spoiled.

I could, of course, build another makeshift like this, but it would last only a couple of years at the most and since this mission promises to be a flourishing one, I would like to build a more permanent plank house.

The natives having no money themselves, are unable to help me and as I have no means of obtaining the money except by begging, I have addressed this appeal to you in the hope that some generous Readers of The Lamp might be moved to help a lonely missioner in the heart of the jungle and make things a little more comfortable for him.

Living is very expensive here, as all provisions have to be carried by coolies from the coast, there being no roads, only tracks through the jungle and thus the many expenses I have to meet render it impossible for me to attempt to build a house without help from outside.

If then you could see your way to put this appeal before the kind Readers of The Lamp I should be greatly indebted to you and would always remember daily at Holy Mass those kind benefactors who by their generosity enable me to build a more suitable home in the jungle.

Yours sincerely in Christ,

Tambunan J. L. Quinn.
B. N. Borneo

A CARMEL IN AUSTRIA APPEALS

Dear Readers of The Lamp:

I crave your pardon for coming again to you, knocking at your door and crying, oh most bitterly crying, for help. God knows how my heart trembles to worry you with the tale of our sufferings, but I see no other way to get some help for my poor, distressed Community.

Dear Readers, generous benefactors, when at Christmas 1926, I appealed to you, there were so many kind hands, who lighted the Lamp for us and its kind rays were bringing light and comfort in the sad darkness of our little cells. Oh, what Te Deum singing, what blessings for our kind-hearted, charitable American brethren and sisters. Many months did it last, but little by little the light went out, like the sun in the evening and we are again in darkness and misery. I know full well, many empty hands are stretched out and many starving lips are begging for help, and you have plenty of poor in your own dear country. But I know also your merciful, generous hearts, always responding to the voice of our dear Lord, especially when He wants help for His saintly, innocent spouses. His own elect. He promised reward for a glass of water, given in His name. Think what eternal reward will await you, saving those suffering lambs from destruction.

Please hasten, oh hasten, to send help, before it is too late. Incessant prayers are said for the smallest gift. God bless you all!

Mother Prioress of the Carmel.

17 Langgasse,
Lima, Austria.

OUR LADY OF VICTORY IS TRIUMPHANT IN SOUR LAKE

Dear Reader:

A few years ago, when the night of persecution spread a black, gloomy curtain over a handful of Catholics in Sour Lake, Texas, I was able, through the kindness of the Reverend Editor to bring our story of wrong before the readers of The Lamp. We were oppressed and waiting for friends to succor us in our hour of need.

A hooded mob, claiming to be Americans, filled the nights with black despair. Weeks—awful, excruciating weeks passed as the little flock gathered around their pastor in our tumbled down church and waited for help. But while we waited in the shadows of the Tabernacle light, we were mindful of "Lepanto" and knew that no one ever sought Our Lady's aid in vain. And because that needy aid came our way, we write to tell you that the threat to drive us from Sour Lake has been met by the erection of our beautiful church dedicated to our Blessed Lady of Victory. From the niche above the door, the statue of our Victorious Queen, smiles down with love upon a deluded people who were ignorant of her power before God's throne. She has brought us in triumph through the fray, and as we view the dying embers of bigotry, with bowed heads we thank her and all who, like angels of mercy, came to our aid.

While we were fighting our fight, in far away Graymoor the Sisters of the Atonement were praying for the needs of Holy Church. Little did the Reverend Mother Lurana then dream of the important part her daughters would play in this struggle for right in Texas. Texas—Land of the Padres—but it has come to pass that the Sisters of the Atonement are here and have brought to Texas the Brown Habit of Francis. They are here to visit, to console and to pray at the bedsides of those who once hated us. God's wonderful ways. And this, dear Reader is not a story of fiction. It is a truism taken from the story of Our Blessed Lady of Victory's conquest of Sour Lake and its missions.

The song of hate has died, the masked mob parades no more, but— on occasions—from Beaumont, from Houston, from Galveston and other centers; pilgrims come here to honor Our Lady of Victory. They come, fasting, for more than a hundred miles in order to receive Communion at her Shrine. No, not only women, but men, strong men, who have felt the influence of our Lady of Victory over their lives.

And—another procession takes place, as the clients of Our Lady wind their way where masked men once trod and made fear grip at the human heart—there is now heard from "Every wall of the air," the old song of God's love and Mary's intercession. It is a triumphant procession. Souls have come here to seek Our Lady's help, the sick, the troubled, the needy and the tempted—is there one who can say they do not find peace and answer to their prayer?

Last June, the Right Reverend Bishop confirmed a class of eighty-five, including converts to the faith. From far out on the plains they came to receive the Sacrament of Confirmation. It was most edifying to see these good souls kneeling before God's altar. Adults and the children of God, all were there in the beautiful Church of Our Blessed Lady of Victory. For the moment, as we saw them kneeling at her shrine, we forgot the multitudinous vicissitudes and obstacles that had to be overcome to bring them there. Our worries, the sorrows and disappointments which are the portion of those who surrender themselves to the "Man of

Sorrows," all were forgotten in the spectacle of these souls gathered there, kneeling so close to the Tabernacle. Souls that might have strayed. As we watched their faces lit with the light of faith, through our joyful tears we prayed God to bless our Benefactors who made it possible for us to win over the Klan.

But the Recording Angel has the record of all that has been done here and on the missions. Where only ten or twelve were wont to attend Mass, in a countryside once Catholic, now may be seen altar railings filled with devout communicants. The sheep have heard the shepherd's voice and have come home to the fold.

Outside of Sour Lake, the majority of our people are of French Canadian extraction. Decendants of the noble Acadians of whom Longfellow writes in his Evangeline. Their's is a sad story of wrongs endured, of wanderings and struggles to eke out a living from the soil. Rice farmers, most of them, and what a tale the plains of Texas could tell of their wants and tragedies, of petty persecutions and cruel treatments from the demagogues who rule these poor people as if they were slaves. Here one finds the good and the bad, vice and virtue struggle for mastery; and unless virtue is sustained by the strong arm of religion, vice will be triumphant.

Among these poor people we labor, the Sisters and myself. We have left our ideals of social aspirations behind, crushed within us the desires of other things, and are found working furiously and continuously with the poor, the radicals and strangers. We must daily listen to a humdrum talk of fundamental, basic things. And when the sun sets in the lilac west, the missionary seeks the sanctuary of the Lord, there to fight off that awful loneliness that creeps over those who leave the large cities behind them.

In the evening as I sit on my veranda and watch the cattle stumble on their homeward way, I often wonder why it cannot be different—the full and plenty of the city parish and the eternal struggle of the poor missions—but, thinking men are worried over the decline of the Church in rural places. And, the missionary is a soldier. It is ours to fight and fight, meet conditions as they are, leave these other questions to be solved by the sociologist while we endeavor with our slight means to keep alive the faith of our people.

Much has been done, but much more must be done if we hope to cope with the conditions that confront us. On all sides are the forces of unbelief and an arrogant protestantism. Race suicide, divorce and every other social evil of the day reach out to destroy the Catholic traditions of our poor people. In a year or so we shall have to meet the influx from Louisiana of the farmers who have been driven out by the floods and of whose pitiful plight you have read. Nome, Texas, on the old Spanish Trail, will be the center for many of these distressed people. They will need a church. I wonder if members of the Third Order would not help to build this church on the Trail of the Franciscan Padres who blazoned the way for civilization and progress in Texas.

Remember that these poor farmers will bring with them their many children and these children, because they are poverty stricken, will in many cases, manifest a woeful lack of home training, and add to this the often terrible home example, coupled with ignorance, and you have a picture of a work that confronts us. But is it necessary that because the work is so difficult that it should be dropped and these children turned over body and soul to those who will destroy in them of whom Jesus said, "Suffer the little children to come unto me, for of such is the Kingdom of Heaven," the love they now have for God's Blessed Mother? Those who read these lines and have little ones of your own, ponder well upon the words of Christ. Ask yourselves as you gather your little ones around you, if you cannot spare a few dimes to help bring into little hearts grown old beyond their years, some of the joyousness of childhood. And if we do only this, will not God bless you for throwing even a little light into darkened lives? Remember that we are here to fight for souls and to catch these little ones, thrown on life's sea, ere they are swallowed up in the world tide that bears them forever away from God and Our Lady.

Gasoline is twenty-one cents a gallon, but we must buy it. Through piney woods and over dusty roads we travel in our cars. The Sisters bring clothing, and other necessities to the poor. From Missions they go on their errands of mercy—teaching catechism, visiting the sick and providing outings and entertainment for their charges. On Sundays and holy days, the Pastor often travels more than two hundred miles to bring the consolations of religion to the scattered flock. He says Mass in two missions fifty miles apart, returns in the afternoon to give Benediction and preach in another mission, sits for hours in stuffy confessionals, baptizes infants and performs all other obligations of his ministry. After a strenuous day thus spent, he returns to his home—a mere shack with its decaying veranda, leaky roof and box-like rooms that exclude the air. In these days of hygiene, how I would enjoy the waters of a refreshing bath, but this would be a luxury. The Sisters have an up-to-date, sanitary convent. You helped build it. Will you not now help me to build a house that will help conserve my strength for this work?

During these blistering nights, as I toss to and fro on my sleepless bed, trying to drive off the ghost of unpaid bills that confront me, I pray that the dawn may bring some respite in the form of a generous check that will satisfy some of the obligations due to pressing creditors.

And now, dear Reader, you have our story before you, and we are waiting for your answer. Waiting near God's altar beneath the glow of the sanctuary lamp—and while we wait there again comes to my mind the words of the hymn we sang when the terrible battle was on and the Klan threatened,

"Peace be still our God is dwelling,
Silent on His altar throne."

Our church is built but not paid for and the debt is too heavy for us to meet, and the work must go on. And now let me tell you of a strange coincidence. After a fervent prayer to Our Lady of Victory I began to write this story of our work. While I wrote, I asked God to bless all who helped us and those who would come to our aid in the future. As I wrote on, I heard the gate of the church yard open and looking up, I saw a number of persons enter the church. I crossed the street and entered the church. I saw there a number of devout people praying before the Shrine of Our Blessed Lady of Victory. When the opportunity presented itself, I spoke to them and learned that they had come to thank our Blessed Lady of Victory for the recovery from paralysis of one of the gentlemen. His sister, a friend of ours, had made the Novenas in honor of Our Blessed Lady of Victory for his recovery. And they came

to thank her for the great blessing they had received. Many others have been blessed in a thousand ways, but time and space prevents me from relating these blessings. Can you not hope that you too will be blessed, if you help propagate devotion to Our Blessed Lady of Victory here in Texas?

The Angelus bell is ringing, far o'er the plains it sends its message of Christ's love,

"And when you have finished this story thru'
Just listen, for Mary will speak to you."

Gratefully in Jesus and Mary,

Father Collins.

Our Blesssed Lady of Victory Church,
Rev. M. F. Collins, Pastor
Sour Lake, Texas.

ECHO OF THE WEST INDIES TYPHOON

Dear and Reverend Father:

Excuse my liberty for asking your assistance, but in these days of sore trial and confronting such a calamity as befell us on Thursday, the 13th of this month, what can a man do but direct himself to his old friends and benefactors of the mission? I cannot give an accurate description of the destructive force of this cyclone which ruined Porto Rico and devastated the country. This wind storm of unsurpassing violence lashed the island for twelve hours and its intensity and duration are unparalelled here in history. It started at 4 A. M., increasing its strength and force every minute, until at 3 o'clock the wind had obtained a velocity of 155 miles an hour and the barometer showed its lowest point 28.40. The aspect of the towns and country is horrible; piles of debris were lying in the streets, houses and buildings destroyed or damaged. All the crops, the fruits of the field destroyed, trees uprooted. What the hurricane destroyed in one day cannot be reconstructed in weeks or even months. Twenty-four hours of agony I passed in my church where I had gone to bar the doors and windows and from where I could not return without danger and where I had to remain alone, without food, fearing that every minute the church might be destroyed and would come down on me. This new church, recently built, not yet two years old, for the erection of which I had laboured so hard, is badly damaged. One of the walls bent and crooked, making immediate repairs imperative, to avoid further damage and to safeguard those that assist at the services. The cost will amount to about one thousand dollars. It is for this urgent reconstruction that I wish to ask your assistance, because nobody else but you can help me as my parishioners belong to the poorer class and are in dire need since the cyclone and the government has to supply them with food and shelter.

Dear Father, I trust that you will be able to lend me at least some help which will enable me to start to repair and be assured that every assistance will be accepted with the greatest gratitude. With kindest regards and best wishes,

Respectfully yours in N. S.

Albert Putters

Sep. 24; Box 488
Bayamon, Porto Rico.

Support a Catechist.

CONDENSED APPEALS FROM THE MISSIONARIES

Father Jose Portelange, Catholic Mission, Cervantes, Philippine Islands writes: "The Readers of The Lamp are often called upon to partake of the pains and sorrows of the missionaries and give them spiritual and financial relief! for once, let me call upon them to partake of my joy, without asking anything but a prayer! In the vicinity of Cervantes there is a little village of some three hundred souls called "Aluling". We used to visit this village once in a while, but there was no special hope for its early conversion. Sometime ago I was informed that a baby was dying in the place and I immediately rode there and was happy enough to find the little creature still living. I baptized him and he died a few moments afterwards. I told the people how fortunate the baby was, as he entered Heaven immediately and after listening to me, an old man said, "But, why don't you baptize all the babies? and we, also, wish to be baptized and enter Heaven!" Well, that was the beginning of a series of talks and finally I baptized sixty-two babies—the whole infant population of the village. Thirty grown-up children entered school for regular instruction and all their parents and relatives declared themselves catechumens, ready to begin their religious instructions previous to their Baptism. And your Readers will not wonder that the name "Aluling" has been changed to that of "Santa Teresita," and they easily will recognize one of the customary shower of roses due to the intercession of the Little Flower. May these lines still fortify their confidence and let them, also, say a prayer for the perseverance of our new catechumens."

Rev. Bernard Joseph MacLoone (better known as "the wee Donegal priest), St. Joseph's, Nagalama, Nsambya, Kampala, Uganda, tells us: "I am a wee priest from Donegal. I came to Uganda in 1911, and it only looks like a couple of years ago. I love Uganda and my beloved Baganda. Indeed, to know the dear wee, dusky Baganda children is to love them. They are so intelligent, polite and kind! Our beloved Bishop Campling is very badly off for Mass intentions for some time. Many of the Fathers had no intentions at all for weeks and weeks last year, and just the same this year, though some intentions are coming in. I wonder would some good souls in generous America, where our very best Benefactors are, help us now to put a new tile roof on our Nagalama church. It is very badly and urgently wanted. Special Masses and prayers will be said for all those who send us the smallest contribution. In my daily Mass and prayers I never forget our Benefactors."

Reverend Sebastian Noronha, S.J., Vayitri, Wynaad, Malabar, India, a veteran missionary and lover of souls, is a bit discouraged by his financial difficulties, which he says "are becoming more and more acute." We hope some Lamp Reader will send him a good check to encourage and cheer him.

Sister Anna, Holy Family Convent, Puthenchira, Malabar, South India, begs offerings that they may sink a well for their school children, three hundred in number, as they have to go to get a drink, to the neighboring houses. Let us remember Our Lord's blessing on those who give a cup of cold water in His Name.

Stringless gifts are best.

Doings At The Vineyard

Atonement Seminary of the Holy Ghost, Washington, D. C., as it will appear when the enlargement is completed

The Atonement Seminary of the Holy Ghost, Catholic University, Washington, D. C. opened for the fall term of study on Monday, September 24th. In the crypt of the Shrine of the Immaculate Virgin early that morning Bishop Shahan conferred minor and major orders, excepting the Priesthood, on about 250 candidates from the various Religious Colleges affiliated with the University. Among those ordained to the Diaconate was Frater Bartholomew Francis, S.A. who on the Saturday before, September 22nd, in St. Patrick's Cathedral, New York, was made a Subdeacon by His Eminence, Cardinal Hayes.

On Tuesday morning, September 25th a Solemn High Mass in honor of the Holy Ghost was sung by Very Reverend Paul James Francis, S.A., Father General of the Franciscan Friars of the Atonement; Frater Bartholomew assisted as Deacon and Frater Otho, S.A., as Sub-Deacon.

The opening of the University took place on Thursday, September 27th. On Sunday evening, September 30th the Friar Clerics met in the Seminary library and organized the Holy Spirit Literary Club whose sessions are to be held every Sunday night, the main purpose being to train these future Mission Preachers in oratory and debate, thus making them fluent speakers when their training time is over and they go forth to preach the Gospel as Missionaries in all lands.

On Rosary Sunday, October 7th, there was inaugurated at the Seminary a NOVENA TO THE HOLY GHOST. THIS NOVENA IS TO BE REPEATED EVERY MONTH, always beginning on the 7th instant and ending on the 15th day of the month. Through this Novena the Friars hope to promote greater devotion to the Holy Ghost and one of the Standing Petitions will be for the insertion into the Divine Praises after Benediction an ascription of praise to The Holy Paraclete. Readers of THE LAMP desiring to participate in this Monthly Novena are invited to send their petitions to the Father Rector, S.A., Atonement Seminary of The Holy Ghost, The Vineyard, Harewood Road, Brookland, D. C.

The basement story of the new addition to the Seminary is now approaching completion. It will depend upon the way our Benefactors accept the CHRISTMAS GREETING CARDS sent out this year whether we shall be able to continue the work on the enlargement during 1929. Two mail cars containing one hundred and fifty thousand boxes, or a grand total of one million, eight hundred thousand cards have gone out from the Graymoor Press.

It is too early yet to form any sort of an estimate as to what the result will be but in the December LAMP we hope to have a good report to make.

God bless all who take the Cards and send $1.00 in exchange for them. What more glorious cause to support than that of the education of Missionary Friars destined to preach the Gospel at home and in the field afar!

CAMPAIGN SLOW IN GETTING UNDER WAY

Last month we appealed to our Little Flower Workers of a year ago to re-enlist in a NEW CAMPAIGN similar to the one that was so successful last year in raising funds for the completion of The Little Flower Memorial. WE REPEAT THAT APPEAL ONCE AGAIN. We anticipated that the new campaign would be launched in the Month of October but owing to unavoidable delay in getting the booklets printed which will be widely distributed among our LAMP Readers the Campaign is still "marking time."

The large influx of new students in St. John's College at Graymoor has already filled to capacity the dormitory section of The Little Flower Building as it now stands. This will require the erection of a THIRD SECTION in the early spring so as to be in readiness for the opening of the college in September, 1929. It is to raise funds for this Third Section of the Little Flower Memorial that the new campaign will be inaugurated. The thousands who have helped us thus far in erecting this beautiful memorial to the Little Flower will, we trust, continue to help us COMPLETE THE BUILDING.

CONTRIBUTIONS TO LITTLE FLOWER MEMORIAL

Previously Reported	$108,308.22
Received from 233 to October 6, 1928	801.47
Grand Total	$109,109.69

NEXT NOVENA TO THE LITTLE FLOWER

The next Novena to The Little Flower will start on Thursday, November 22, a week before Thanksgiving Day and end on St. Andrew's Day, November 30th.

We invite all Readers of THE LAMP to send their petitions to Graymoor for participation in this Novena and may the Little Flower be gracious to those who appeal to her at her Graymoor Shrine.

LITTLE FLOWER'S CLIENTS SEND TESTIMONIALS

K. L. N., Syracuse, N. Y.: *"Enclosed please find one dollar for promise made and benefit received through the Novena to Little Flower. I had a very heavy operation, which left me in pain and poor physical condition. Thanks to the Little Flower I am one hundred per cent better, and began to feel better almost immediately after the Novena started."*

M. M., Fort Wayne, Ind.: *"I have been looking for an opportunity to send a thank offering to the Little Flower for innumerable favors, and one in particular. My sister had a young son trying for at least four years for a chance to learn the brick-laying trade. His mother sent me an offering for that intention for the Little Flower Shrine, and I made a promise if it was obtained, I would publish and give an offering. Almost at once the chance came, and has been fulfilled to the letter, and in just the way asked, and here is twenty-five dollars to aid in bringing the poor Carmelites from Mexico."*

T. M., Dedham, Mass.: *"Upon returning to my position after my vacation, I learned the very discouraging news that there was a possibility of my losing my position. I had prayed so hard for this position, and had finally obtained it through the blessed intercession of the Little Flower. Once again I besought her. I asked for a rose if my prayers should be heard, and in the evening right after the Novena ended, a neighbor picked a red rose from her garden, and sent it to me. Now things are brighter, I still hold my job."*

N. E. R., Cohasset, Mass.: *"I am enclosing for Little St. Therese's Mission in Alaska a check for ten dollars as an offering for Masses of thanksgiving to Almighty God for curing my sister of a very serious sickness, after six doctors had said that she could not live. On last New Year's Day she was in a state of coma, and was given five days to live. On February second there was a decided improvement. The doctors said it was only a temporary improvement; but, thanks be to God, she is better than she had been for many years, and able to take care of herself. We send this offering for Masses in honor of St. Therese because we had asked her to pray for the miraculous cure of our sister."*

M. M. McS., Middletown, N. Y.: *"I made the Novena beginning August 22nd to the Little Flower. My petition that my brother would find employment was granted before the Novena ended."*

Mrs. A. A., Akron, Ohio: *"Enclosed find an offering in thanksgiving to the Little Flower for favor received from the Sacred Heart through her. I was about to become a mother and I worried, as I have a baby boy that is not normal and my last baby was the same but died. I was told by a friend before this baby was born to make a Novena to the Little Flower asking her to intercede for me to the Sacred Heart that I would have a safe delivery and my baby would be born healthy in mind and body. I thank God and St. Therese my Novena was heard. I had a speedy recovery and my baby was born perfect in mind and body. I would like others to know what the love of the Little Flower will do for them if they only ask her and plead with her to the Sacred Heart of Jesus."*

Speed up the Little Flower's new campaign.

The Holy Childhood Association (of which the U. N. B. L. has a Branch) is a world-wide Society of Catholic children, whose object is the ransom, education and support of pagan children everywhere.

Dues for each member are twelve cents a year.

Infants and children of all ages are eligible, both living and dead.

Benefits of membership are many Masses, prayers and indulgences.

Send offerings and applications for membership to the Union-That-Nothing-Be-Lost, Graymoor, Garrison, N. Y., or to Mrs. Helen Fletcher, Mena, Ark.

AUNT HELEN'S LETTER

Dear Members and Friends of the Holy Childhood:

When we reach the month of November, Christmas is at the door. Our plans for the holidays—for making each other happy—are well under way. Before long we will read in the newspapers from day to day, that just so many days remain in which to do our Christmas shopping. For the past several months you have been reminded in the columns of the Holy Childhood Department that our goal for 1928 (the redemption of a thousand pagan babies) is still a considerable distance off. Not hopelessly in arrears by any means, but enough so that we will need the help of many friends of the Chinese babies to assure success.

Nothing you could do would give our foreign Missionaries more happiness at Christmas time, than to be enabled through your offerings, to ransom the helpless waifs who beg their charity on every side. Not one of these destitute little ones would be turned away if it were possible to feed and clothe them. But unfortunately a bag of rice will sustain only so many and the Missionary is handicapped in his work of saving souls because he has so little money and is often burdened with debts besides. Now if you really sympathize with the Missionaries—and we are sure you do—why not make the Christ Child's Birthday gift of a pagan child a family affair, each member contributing a part of the offering of five dollars, which could be done without any great amount of sacrifice on the part of anyone.

If you will send in your offerings promptly the Missionaries will receive them in time to insure many a forlorn orphan a Merry Christmas. And we never miss what we give for God's work. From some unexpected source we always get back more than we gave. And think what you gain in holiday happiness! The thought that you have given joy—and heaven, perhaps—to a starving soul, will remain to bless you long after your Christmas gifts have been forgotten.

And please don't put off from day to day sending in your offering. Do this Christmas shopping early (buying a pagan baby) and make sure for yourself a truly blessed Christmas.

AUNT HELEN.

Sister Mary Scholastica Ting of "The Society of Purgatory" with her charges "prays daily for the Benefactors of the Holy Childhood Association

THE NEW CHINA

It will be interesting to those devoted to the purchase and support of the Chinese Babies to learn that the new, modern government just set up under Chiang Kai Shek has expelled Bolshevism and does not oppose missionary work.

Buy a Chinese baby.

BUSINESS CONTINUES BRISK IN PAGAN BABIES

We have another long list to report this month of Chinese Babies purchased through the piety and zeal of our LAMP Readers.

Last year there was an effort made to purchase as many as One Thousand Pagan Infants but the effort fell short of complete success. The grand total contributed during 1927 for the purchase and support of Pagan infants amounted to $4,189.10, whereas the required sum at five dollars a baby should have been $5,000.00. *The report for September published below shows that with three months still to the good the Grand Total for 1928 is already fifty-two dollars more than the Entire Amount contributed during* 1927.

BY ALL MEANS LET THE GOOD WORK GO ON! In the meantime we extend hearty congratulations and thanks to those who have made the *Union-That-Nothing-Be-Lost* Branch of the Holy Childhood Association SO SUCCESSFUL.

SEPTEMBER CONTRIBUTIONS TO PURCHASE AND SUPPORT OF CHINESE BABIES

Previously Reported, $3,626.75. Mrs. M. Heffernan, Ont., to buy Therese Anne, $5; Mrs. J. O. San Souir, R. I., to buy Claire Teresa and Sara Mary, $10; Mrs. Agatha Blaser, Ill., to buy Rudolph Anthony, $5; Mrs. F. P. McClosky, Tex., to buy Teresa, $5; Mrs. Mary Dunleavy, Miss., to buy Mary Theresa, $5; Mrs. Margaret C. Harris, Ariz., to buy Mary Theresa, $5; Mrs. James Hickey, Mass., to buy Anna Anna and Joseph, $15; Mary E. Donley, Mich., to buy Marita Anne Therese, $5; Anna Katherine McGloin, L. I., to buy Anna Patricia Josephine, $5; Mrs. Dennis Weaver, N. Y., for support of a baby, 50c; Mrs. Hannah A. Condon, Miss., for support of Ann Ellen and Harry Thomas, $10; Mrs. Helen King, Ill., to buy Marie, $5; Kate Neumeier, N. Y., to buy Mary, $5; Miss A. Simms, Que., to buy Mary Ann Theresa, $5; M. O'Malley, Pa., to buy Theresa, $5; Mrs. William Hegger, Ill., to buy Anna Mary, $5; Thomas J. Murphy, N. Y., to buy Mary, $5; Mrs. Fred McClendon, Tex., toward purchase of Theresa, $1; Miss Monica Boehrer, Wis., to buy Thomas Anthony, $5; Angela Doman, Kan., to buy Mary, $5; Rock-of-Peter Foundation, to buy babies, $229.36; Ida Furno, Ill., $5, to buy Teresa Antoinette, $5; C. J. McCarthy, N. Y., to buy Charles Justin and Catherine Josephine, $10; Julia Warren, N. Y., to buy Mary Therese, $5; Madie Mitchell, Tex., to buy Mary Theresa, $5; Margaret McQuirnan, Wash, D. C., to buy Mary Teresa, $5; Mrs. H. Hoffman, N. Y., to buy James Anthony, $5; Clara M. Croke, Pa., to buy Mary Josephine, $5; Mrs. Anna Walsh, N. Y., to buy James Francis and support of Mary Rose, $10; John McDermott, Mass., to buy Joseph Anthony, $5; Mrs. B. C. Simon, La., to buy Mary Anne Theresa, $5; Nora Tirnon, N. Y., to support a baby, $2; Miss Winifred Dohie, to buy Stuart Francis, $5; Mrs. Philip Tavormina, N. J., to buy Salvatore, $5; Anonymous, to buy two babies, $10; Mrs. R. Smith, N. J., to buy Jude, $5; Barbara C. MacDonald, N. Y., to buy Anna Mary and Mary Magdalene, $12; Mrs. Salina Kostik, N. Y., to buy Mary Anne, $5; Teresa McTernan, Ill., to buy Mary Teresa, $5; Elizabeth A. Usher, Pa., to buy Anthony, $5; Mary Bent, Conn., to buy William and Mary, $10; Regina Thealey, Pa., to buy a baby, $5; Mrs. John M. Carter, Neb., to buy Mary Magdalene, $5; Thomas N. Marck, O., to buy Anthony, $5; Irene M. R. Novakowski, Ont., to buy Mary Therese, $5; E. Darrien, N. Y., to buy a baby, $5; J. E. C., N. Y., to buy a baby, $5; Miss Helen C. Jacoby, N. Y., to buy Mary Catherine, $5; Sr. Mary Michael, S.A., N. Y., to buy Stanislaus Marie, $5; Mrs. Ellen Carroll, N'fld., to buy Thomas Francis, $5; Mrs. Joseph Lally, Pa., to buy Anna May, $5; Teresa F. Donnelly, Conn., to buy Teresa Mary, $5; Sisters of Atonement, N. Y., to buy Felicita, Marie Jeanne, Innocentia and Leonarda, $20; Henry Wesselin, Co., to buy Charles, $5; N. Devine, Pa., to buy Anthony Patrick, Mary, Joseph, Theresa and Vincent, $25; Anonymous, Mass., to buy a baby, $5; John E. Lyons, Ind., for support of two babies, $10; Mary E. Driscoll, Ill., to buy Clare Irene Teresa, $5; Mrs. Samuel Cook, Pa., to buy Mary and Teresa, $10; Mrs. L. J. Roberts, Texas, to buy a baby, $5. Total to September 30, 1928, $4,241.61.

LETTERS FROM FRIENDS AND SUPPORTERS OF THE CHINESE BABIES

Mrs. C. J., Pennsylvania: *"Enclosed find money order for five dollars for the ransom of a Chinese baby to be named Theresa Mary, which I promised to do if my request was granted, in thanksgiving to the Little Flower and St. Anthony for all they have done for me. Kindly publish in The Lamp."*

E. J. S., New Jersey: *"In memory of my dear sister and the favor she received through the intercession of the Little Flower in her recent illness, I am enclosing five dollars for the ransom of a Chinese baby to be named Teresa Isabelle. I want my sister to have the credit, as she fully intended to do this, but died suddenly. I am fulfilling her wish."*

Mrs. O. A. H., Ohio: *"Enclosed please find check for five dollars for a little heathen girl baby, to be named Antonia. This is a thank offering to St. Anthony. Will you kindly publish this in The Lamp."*

Miss C. M., New York: *"Please find enclosed the sum of five dollars to purchase a Chinese baby in thanksgiving to St. Theresa, to be called Theresa Katherine. Thanking you to publish this, I wish you continued success."*

H. S., Minnesota: *"I am enclosing herewith a check for thirty dollars for favors granted. Five dollars to be used to buy a pagan baby girl and twenty-five is for her support in one of your orphanages conducted by the Sisters. We will pay this every year. Please give her the name Anna Barbara. This should be our baby. Later we will buy a baby boy and support him also."*

Mrs. J. K., Illinois: *"Enclosed find check for five dollars to buy a Chinese baby. My darling girl asked me about two weeks before she was called to heaven, if she could buy a Chinese baby and I said she could. This is some of the money she saved and I would like to have her wish fulfilled. You may call the baby after her, Marcella Margaret Mary. She was born on Ascension, Thursday, June 1, 1916, and died June 20, 1927. I thank you."*

Miss G. C., New York: *"Enclosed find five dollars promised to St. Anthony to purchase a Chinese baby, to be called Anthony in thanksgiving for a great favor received through his and the Little Flower's intercession, with the Sacred Heart and the Blessed Mother. It was granted in the most wonderful way, for which I will return thanks with all my heart and soul to the end of my life."*

Buy a Pagan Baby.

"SEEING GOD" AT MASS

The Consecration is the most solemn moment of the Mass. All that precedes and follows centers around this great Action—"the greatest of the miracles of Christ," St. Thomas Aquinas calls it. The practice of looking at the Sacred Host at the moment of its elevation is, alas! contrary to the almost universal custom of today. We seem to forget that the priest elevates It that the faithful may look upon It. To encourage us, Pius X, the Pope of the Blessed Eucharist, on May 18, 1907, granted an Indulgence of seven years and seven quarantines each time we look "with faith, love and devotion" upon the Sacred Host at the moment of Its elevation and say: "My Lord and my God!" We can, also, gain this Indulgence when the Blessed Sacrament is exposed upon the Altar. Moreover, those who make this their daily practice and add the invocation: "My Lord and my God!" may gain a Plenary Indulgence once a week on the usual conditions. On May 9, 1912, Pius X extended these Indulgences to the blind who, in their bodily darkness, look upon the Lord with the eyes of their souls. In thus favoring this little act of homage towards our Sacramental Lord, the saintly Pontiff was promulgating nothing new. He was but acting up to his motto: "To restore all things in Christ" and in this particular instance—"to restore all things *to* Christ." He was striving to revive in Catholic life a practice that had been universal until the Reformation came and nations turned away from the Altar and the Masses, and the charity of many grew cold.—*Sentinel of the Bl. Sacrament.*

In an editorial *America* remarks "the United States is the largest missionary field in the world." Soon there will be no believing Christians left except Catholics.

WIT AND HUMOR COLUMN

Game Warden—This is a last year's license you've got.

Hunter—Well, I'm only shooting the birds I missed last year.

Miss Tubbs—What! You're going to sell out and marry that hard-up lodger of yours? What on earth are you going to live on?

Miss Sudds—Oh, we'll be all right. The poor fellow owes me enough to keep us for years.

"I didn't want to come here in the first place," confided the first guest at the expensive hotel in a well-known winter resort.

"No more did I," replied the second, "but my wife insisted on my coming."

"So did mine," said the first. "She said we had to come just because the Smithsons were coming, although I simply told her we could not afford the expense."

"And that's what I said," explained the second, "but my wife said we had to come because the Brownsons were coming."

"Why, look here, my name is Brownson."

"And mine is Smithson."

Then the two men shook one another warmly by the hand.

THE RT. REV. DAME SCHOLASTICA MARY EWART, O.S.B.

Foundress and First Abbess of Talacre

By A. H. Bennett

(In Three Parts)

PART III

These last years were also saddened by the loss of friends for whom she cared deeply, one of her greatest griefs being the death of Abbot Smith in 1924. Speaking of the events of that year in a conference, she said: "The crowning trial was the loss of our dear old friend. Some of you know, some don't quite know all that he did for us. He came about eight years ago to give a retreat. He was prepared to find everything just what it ought not to be, and it was wonderful how Almighty God opened his eyes, and let him see that, though we had failings and were ordinary and commonplace to a degree, we were not what he had thought us. From that day to this, he has been our unfailing friend. What he was to us interiorly is not a matter about which I can say much. It is too intimate, too tender a thing for me to be able to talk about. He revolutionizes one's life, though we may not show it. When he came to his end—and I thank God he is at rest—it was said to me "You nuns are losing your best friend."

1926, the last year of the Abbess's life, was perhaps the most difficult of all. She was very anxious to resign, and she felt the burden of her office almost more than she could bear, but to the intense relief of her children, all whom she consulted said she must go on to the end, for though her body was enfeebled, her intellect was as keen and her judgment as clear as ever.

In the late autumn an attack of bronchitis weakened her still further, and she felt she was breaking up. She spent her almost sleepless nights in prayer for guidance in the choice of a successor, and her conferences were full of the thought of death.

But when the happy festival of Christmas came—and nowhere is Christmas such a happy festival as in a religious house—she rallied wonderfully. She sang the whole of the office, including the long gospel at Matins, and besides the Midnight Mass, heard two private Masses. All Christmas day she seemed better than she had been for a long time, but it was triumph of mind over matter. She was really worn out and after the effort of Christmas day, grew steadily worse.

Of the last days of her life it seems more fitting that one of her nuns should speak, so I will finish this article with an account written after her death.

On Ash Wednesday, Lady Abbess gave what was to be her last conference to the community, and during the first fortnight of Lent, she tried to see as many of the nuns as she could. The last Office she went to was the First Vespers of St. Gregory, and this seemed fitting, for one of her greatest preoccupations had always been for the proper rendering of the Divine office. She rallied from one attack, but later had another, and the doctor spoke seriously of her condition. On March 25th, he told Mother Prioress that Lady Abbess might die at any moment, though he hoped to pull her round this time.

The following Sunday, (Laetare) she persuaded him to let her leave her cell to be with the community for a short recreation, as it was a great day with them. They always kept it, according to the old English custom, as "Mothering Sunday." She was with her daughters for an hour, and though she was evidently very ill, she was quite forgetful of herself, and had a smile and joke for each one. She gave them all in turn her Blessing and a kiss,—an exhaustive process, as the community numbers over fifty—and she begged them to keep a good Passiontide and "above all to cultivate common sense, as that grafted on to devotion, produces such a fine character, such a high tone."

That night, Lady Abbess was taken very ill indeed. She had over-estimated her strength, and the fatigue of seeing all her children had been too great a strain for her heart, which was already worn out. On the Tuesday, the doctor said there was no hope, and Archbishop Mostyn, who had always promised to give her the Last Sacraments, was wired for. He came at once, and on Wednesday morning she was anointed and received Holy Viaticum, with all her children around her. She was perfectly conscious, though so weak, and made all arrangements about the ceremony herself. She lingered on in the same condition for two days, thinking all the time of others, and arranging things, as far as her weakness would allow, with her usual loving care. It was impossible for the community to be with her, as she had to be kept very quiet, every moment being liable to bring on a bad heart attack. On Friday, April the 1st, the Archbishop went to her early, before saying the Communion Mass. She had a very bad night, and he saw that she was sinking, though quite conscious. He said the Mass for her, and afterwards returned and heard her confession, and gave her the Last Blessing. He quoted to her the wonderful words from the Gospel of the day —"I am the Resurrection and the Life; he that believeth in Me, although he be dead, shall live; and everyone that liveth and believeth in Me shall not die forever." After a pause, she said: "That will be something for me to think about today." The Archbishop said good-bye to her, as he was obliged to leave that morning, and he told M. Prioress that she was all right, but she could not receive Holy Viaticum and was not to be worried about it.

Lady Abbess liked to be left quite alone with Our Lord, and whenever M. Prioress went to her, she would say: "Is everything all right?" and on being told that it was, she would ask her to go. Her nurses stayed in the adjoining room, where they could keep a watch without disturbing her. Once she asked: "Is the music all right?" She had always asked about this every day. About 3.30 she became unconscious, and then her children went to pray round her. At 5 o'clock there was Benediction, and afterwards all returned, and the Chaplain recited the prayers for the dying. She was very peaceful, breathing so quietly that it was difficult to tell whether she still lived, but at 5:40 she ceased to breathe.

It was on this same day, the Friday before Passion Sunday, and at this very hour that in 1913 she had made her submission to Holy Church with all her children kneeling round her.

The peace of her death was so intense that her daughters could scarcely grieve for her; they knew that her great loving heart still cared for them and since then, in countless ways she has shown that she is very close to those she loved on earth.

The Abbot President came at once to Talacre and spoke most kindly of Lady Abbess to the community, saying that he felt sure they could count on her intercession in Heaven. The funeral was on April 6th. Archbishop Mostyn sang the Requiem and preached, and Father President performed the Funeral rites. The next day, the election of the Abbess took place. The Lady Scholastica had told the Archbishop who she hoped would succeed her, and the community felt that the Holy Spirit had spoken by her lips. They elected Dame Flavia Garland, welcoming her with great joy and deep affection as their beloved Mother's last and best gift to them. On the 4th of May, the Solemnity of St. Joseph, the new Abbess was solemnly blessed by Archbishop Mostyn, who had received her into the Church with the rest of the community at St. Bride's fourteen years before, and had clothed and professed her.

NOTE: The "Memorial Church Fund" referred to in the Talacre Abbey articles has reached only a little over £1,800 or $9,000—Not enough to begin to build. The present Mother-Abbess appeals to our Lamp Readers for assistance.

A Lover of St. Francis

By Stanley B. James

Soon after my admission to the Church I found myself, at a Catholic Conference in the north of London, sitting next to an old priest of somewhat remarkable appearance. He was very tall and very thin. Also he was obviously poor. By and by we got into conversation. It wasn't an ordinary conversation—on his part. There was whimsicality and gentleness, with a certain Dickensian flavor, in his talk, which greatly entertained me. I have forgotten now what we discussed but I remember that at one stage of the chat my companion produced from his capacious pocket a handful of pipes and informed me that each had its own name. "This," he said, "is the Lady Nicotine, and this," taking up another, "is the Lady Madeleine", and so on.

It was Father Philip Fletcher, one of the Founders of The Guild of Ransom, who recently died and whose memoirs, "Recollections of a Ransomer" have just been published. Turning the pages of this entertaining volume I came upon the explanation of that capacious pocket, to which I have referred. For many years in the course of the work he did in organizing processions and pilgrimages in various parts of Great Britain, Father Fletcher lived a nomadic life and in order to travel light had recourse to a characteristic device.

"I had (on) two coats made specially," he says, "with as many pockets as a gamekeeper or a poacher would have. This was all my luggage for twenty years. People got to know my pockets (especially the children). They were an unfailing joke. Sometimes the luggage was spoken of as if the pockets were rooms in a house. There was the sacristy, where the books of prayer were kept. There was the refectory, where the meals were stored. There was the smoking room, where a lovely collection of pipes nestled, each of which had a name—still remembered by the children. In the refectory I often had a patent luncheon . . . The luncheon consisted of two buns and two bananas; these in a paper bag. I patented a special name for this nourishing food, summing up all in one word—Bunana."

The simplicity and gaiety of this is quite Franciscan and it is not surprising to find that the Saint of Assisi had no small share in Father Philip's conversion.

The subject of this autobiography came of aristocratic connections and, after a successful career at Oxford, became a Church of England clergyman. It was at the time when the High Church party was much to the fore. He had already identified himself with this movement at the University and recounts some amusing illustrations of the crude enthusiasm with which some of his colleagues "went in for" ritualism. Not all were as crude, however, as that undergraduate who used to have processions in his room by himself. He first carried the Cross; then swung the censer and finally put on the cope." As a curate at Brighton the future Catholic priest was able to exercise to the full his love of these novelties. But it was not long before he began to feel doubts as to the legitimacy of his position. As he entered the sacristy one morning after saying "Mass" something said to him, "You are not a priest. You are not a priest." However, there was much to contend with before he could come to a decision. The main obstacle seems to have been the fear of hurting his mother, a devout Anglican who could not understand why he should think of leaving the Established Church of England to which all his people belonged. In his perplexity he wrote Newman, then in Birmingham, who replied kindly, inviting his correspondent to come to see him. But he was, he tells us, afraid to do that. A fear (similar to that which made him, on another occasion, ring the bell at St. Etheldreda's, London, with the intention of asking for Instruction, and then run away) prevented him making the acquaintance of the great leader of the Catholic Revival. I think that bell at St. Etheldreda's must have some terrifying quality, for I myself, ringing it for a purpose similar to that of Father Fletcher's, was seized with panic and all but bolted.

Newman's "Apologia" had a great influence on the young Anglican curate, but it was another book which seems to have had the decisive effect.

"James Greene and I," he says, "went into retreat at Cowley, Oxford, the house of the Cowley Fathers.* 'Father' Benson was the Superior; he was also the founder. . . . Arthur Hall, who I had known when an undergraduate, joined them about this time. He afterwards became Bishop of Vermont, U. S. A. . . . I remember in this retreat I took him with me to read "The Life of St. Francis of Assisi," by St. Bonaventure. It did more for me than the retreat did. I became fascinated by the sweet Saint of Assisi. I had been attracted for long to Our Lady of Poverty. I found now I was in good company. The "Life" helped me in a different way from the "Apologia." It was like the garden attached to a school, and made the property complete. It was certainly a second book-friend to help me into the Church. I seemed to get impregnated with the spirit of St. Francis. 'Father' Benson at a somewhat later date disparaged to me the Saint's system of alms-giving. I was so disgusted with the way he spoke of St. Francis that I resolved never to go to the Cowley house again; and I never did."

It was but for a short time only that Father Philip Fletcher was a parish priest. He felt he was not a success in that role, and, obtaining permission to do so, gave himself up to the work connected with the Guild of Ransom. This Guild took its name from an old Spanish order the object of which was to redeem Christian captives from the Moors. "We were out for the redemption of captives from heresy; also of those in danger of apostacy, and we added the forgotten dead in the captivity of purgatory. Holy Mass,

*An Anglican Establishment.

prayer and work were our weapons." The organization focusses its attention chiefly on the Conversion of England and, in this connection, has done much to revive interest in the English Martyrs. Its work consists largely of organizing the pilgrimages and processions already mentioned. It was at one of these efforts that I had my last glimpse of the aged priest.

We were to march from the site of the old Newgate Prison where so many of our Martyrs had been tried and sentenced to Tyburn where they suffered, passing along the same route by which they had been dragged, nearly five centuries before, on hurdles. As the long procession, headed by a large crucifix and with banners flying, proceeded on its way reciting the Rosary, the rain began to come down. By the time we reached our destination outside the Tyburn Convent it was pouring, but this had no effect on the hatless men and umbrellaless women in the ranks, nor did it prevent the septuagenarian leader from accompanying us. It was as we knelt in the roadway, kept free from traffic by the police, outside the Convent while Benediction was given from the balcony that I saw Father Philip Fletcher for the last time.

This March is an annual affair. It takes place on the last Sunday in April. Before these words are in print we shall have gone once more on the yearly pilgrimage, but without him who was its invariable leader. Thus vanishes from the life of present-day Catholic England one who was perhaps its most picturesque figure and whose holiness, simplicity and gaiety had endeared him to many thousands. In him Catholicism was seen in its most attractive form. Non-Catholics as well as Catholics loved him. If today there is among us a different attitude toward the Church to that which formerly prevailed, it is largely through such personalities as his. They count for more than arguments. And his personality was fashioned on the lines of the Saint he so much loved—the Little Poor Man of Assisi.

To St. Francis

On the Occasion of the Celebration of His Seventh Centenary

By Edwin Markham
Author of "The Man With the Hoe"

O Francis, doer of lovely things,
All Italy with your spirit sings.
You gentled wolves, communed with birds,
Were friend to all the flocks and herds.
You found a sister in the stream,
A brother in the sun's soft beam.
Your glowing heart went out to all
In humble hut or lordly hall.

In what things were you richest, pray?
Only in those you gave away.
But, ah, the noblest gift you gave
Came from you out beyond the grave:
The greatest was our Serra, he
Who lit your torch beside the sea,
Who made your dreams come true, who laid
The first stones of our city, made
The sweet bells of Dolores ring,
Whose echoes in our spirits sing.

Saint Francis, sometimes in the mist
You and Fra Serra keep a tryst.
Each sandaled and in robe of brown,
Under Tamalpais looking down—
You from far Umbria's wooded slopes,
Where first you built heroic hopes—
Serra from Carmel's piny hill,
Where long he worked Love's mighty will.
Attended by a dream you went,
Made comrade love a sacrament.
You laid on Serra your soul's great theme
You passed to him your gift of dream.

And do you sometimes looking back
Ponder on what the world would lack
If you two gentlemen of God
Had not here planted rood and rod?
For it was from your souls of might
The City took its early sight
And still the spirit of your dreams
Whispers in all her nobler themes.
Wherever Mercy stops the tears
We get vibration from your years.
Wherever Peace repels the sword
We touch the Christ that you adored.
Wherever justice guards the poor
We hear your words that still endure.
Wherever men in this cold air
Turn to be brothers, you are there!

Great priest and hero! See, we come,
To tell your toil and martyrdom.
We come, in these less earnest years,
To utter praise and reverent cheers—
To speak some word of honoring
To you, our lowly barefoot king—
King over self, king over greed,
King whose one cry was human need.

Now as your spirit above us bends,
Stretching your hands to bless, oh give
Us the great knowledge how to live—
How to be comrades, noble friends.

Staten Island, N. Y., 1927

ST. ANTHONY'S PAGE

ST. ANTHONY'S CLOCK NUMBER NINE STILL IN RETIREMENT

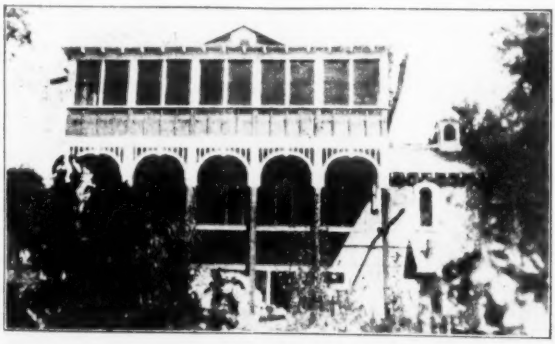
The last appearance of St. Anthony's Wonder-Working Clock was in our September Issue. FOR SIXTY DAYS IT HAS BEEN IN RETIREMENT, for the reason that the contributions towards the Building Fund of St. Anthony's National Shrine have not been sufficient to score another dot on the face of the Clock. It takes One Thousand Dollars (or Ten Thousand Dimes) to move the hand of the Clock one point forward.

We think we can assure our readers, however, that it will make its reappearance next month.

There is something going to happen in connection with this Campaign which we believe will put a move on the Hand of the Clock that WILL ASTONISH OUR READERS. *Moreover, we believe that* ST. ANTHONY HIMSELF IS BEHIND THE MOVEMENT. If we are not much mistaken, we will have something important to announce on this subject in the December Issue of THE LAMP.

THE SISTERS' HOUSE ON ST. ANTHONY'S FARM APPROACHES COMPLETION

The picture we are publishing this month of the enlarged Convent of our Tertiary Sisters on St. Anthony's Farm will show our Readers that it is approaching completion. The view gives southern exposure and shows the outlines of the Chapel. On the extreme right of the picture will be noted the sanctuary and little belfry. As stated before, this chapel will be used on Sunday, not alone by the Tertiary Sisters and Brothers on the Farm and their helpers but by a number of people from the countryside east of the Mount of the Atonement, it being much more convenient for them to hear Mass in this chapel than to climb the Mount of the Atonement or attend St. John's Church in the valley on the west-side of the Mountain close to the convent of the Sisters.



South View of Tertiaries' House on St. Anthony's Farm, now being enlarged. The projection on the right is the Sanctuary of St. Anthony's Farm Chapel.

We are grateful to those Clients of St. Anthony who have been switching their thanksgivings from St. Anthony's Bread to the fund for reducing the debt on the Farm Convent. A Statue of St. Anthony to cost $75.00 to stand above the altar in the Chapel has only to be mentioned and we are sure someone will send the contribution for its purchase. Fifty dollars will pay for one of the memorial windows in the Chapel.

CONTRIBUTIONS TO ST. ANTHONY'S FARM

Previously Reported: $7,340.56; M. B., $1; Mrs. J. L., 50; Mrs. T. F. H., $1; G. H., $1; A. McL., $5; Mrs. N. McC., $1; A. A., $1; A. T. S., $2; J. K., $5; Miss A. K., $3; Miss A. K., $50; Mr. and Mrs. E. J. R., $7.50; Mrs. J. K., $10; Mrs. W. G. C., $1; K. M., $1; M. L., $10; Mrs. T. F. H., $1; M. M., $875; M. K., $1; Mrs. L. S., $1; A. C., $1; M. A. McC., $1; C. E. K., $2; Mrs. W. S. R., $1; Mrs. C. S., $5; Mrs. W. L., $2.50; Mrs. W. J., $2; H. B. W., $5; Mrs. M. B., $10; A. C., $1; Mrs. J. O. T., $1; E. P., $7; Mrs. S. K., $2; A. D., $1; Mrs. P. K., $2; Mrs. J. T., $1; O. S., $2; B. L. K., $6; F. H., $1; M. B., $1. Grand Total to September 30th, 1928, $7,526.36.

ST. ANTHONY'S CLIENTS ARE GRATEFUL

M. C.: *"Dear Father: I am sending one dollar for St. Anthony's Bread in thanksgiving for favor received from Saint Anthony. Thanks to God and St. Anthony for same."*

Mrs. J. J. H., San Mateo, California: *"Since sending my donation and petition last month my request has been granted and my husband has secured work. Thanks to good St. Anthony."*

M. N. C., Canastota, New York: *"I promised St. Anthony an offering. Our baby started improving on the seventh day."*

J. J. H., Baltimore, Md.: *"Not very long ago, a little book about the life of Saint Anthony and the novena to him, came into my possession and I read it very carefully. I was in poor health and it was necessary for me to undergo an operation, so I made a novena to St. Anthony and implored his aid in my trouble. The operation was duly performed, was successful, and I am sure that all thanks are due to the dear Saint."*

Mrs. B. B., New Jersey: *"Inclosed find an offering to St. Anthony for his poor. Work has been very scarce and I promised St. Anthony that if my husband would be steadily employed all winter, I would remember him each week, even though my offering could not be very large. It is just miraculous how steady his work has been up to the present time. Saint Anthony is truly a Wonder-worker, and I am very grateful to him."*

B. C., New York City: *"Inclosed you will find money order which I promised to Saint Anthony if I would receive an increase in my salary. Thanks to the ever helpful Saint, I received the raise and I am delighted over it, because not long ago, I asked for this same raise and was refused. After reading in* THE LAMP *about the many favors granted by St. Anthony, I resolved to seek his aid, and make a Novena with this result."*

C. D., Austin, Minn.: *"Some time ago, I wrote to you asking for the Novena prayers to St. Anthony. Our little grand-daughter was very ill with what the doctor said was an incurable disease. At the time we made the Novena, the child was almost beyond all hope of recovery, but thanks to the dear Saint and to all who took part in the prayers, her condition took a turn for the better and she is now on the road to a complete recovery. We would like very much to have you publish our thanks to St. Anthony so that others may be encouraged to go to him in their troubles."*

Mrs. E. O'H., Illinois: *"I would like to have you mention my grateful thanks to dear Saint Anthony for helping me to raise a sum of money which was greatly needed. I prayed earnestly to the Saint and he directed my steps in the right direction. I am inclosing my offering and only regret that it is not larger."*

A. B. G., Hope, R. I.: *"Inclosed is a small offering in honor of Holy St. Anthony. I had lost a stone out of my ring and although had searched carefully, I was unable to find it, so I turned to the Wonder-worker, St. Anthony, and promised him an offering if he would help me to recover the gem. In a very few minutes after, it was found, and here is my thank-offering."*

M. F. D., Indianapolis, Ind.: *"I had for some time been seeking employment without any success, so I turned to good Saint Anthony and am happy to say that I am now employed at what I believe will turn out the very best position that I have ever held."*

Mrs. J. M., Phila., Pa.: *"Inclosed please find an offering of thanksgiving for a favor received, which was finding of lost money."*

G. K., M'boro, Ill.: *"Inclosed please find an offering that was promised in thanksgiving to St. Anthony for a reconciliation with an old friend."*

M. W. W., Astoria, L. I.: *"A very valuable ring was lost and although diligent search was made, it could not be found. I had given up all hope of its ever being recovered, when Saint Anthony came to the rescue, and I have my ring. I am inclosing my thank-offering."*

P. J. H., Brooklyn, N. Y.: *"I wish you would publish in your paper that thanks to your prayers and the intercession of St. Anthony, my son has a good position and we are very grateful for the interest shown."*

A. T., Oswego, N. Y.: *"My sister was out of a position and brother working out of town. I prayed earnestly to St. Anthony for a few months, when all at once both got positions here in the home town. I certainly feel it is through prayer to St. Anthony especially that everything turned out fine. I urge my friends when in trouble to do the same."*

A GOOD BUSINESS PARTNER

Mrs. J. R., East Brookfield, Mass.: *"I am running a tourist's home, and around the first of July no one had stopped for two weeks. I got very discouraged, so my mother asked me why not take St. Anthony as a partner. I promised him ten per cent on every dollar I made as long as I live. That same night my rooms were filled, and I do not know how many I had to send away ever since the 19th of July."*

DO NOT FORGET ST. ANTHONY'S NOVENA AT HEREFORD

In a letter recently received from Father Salvator, S.A., Pastor of St. Anthony's Church, Hereford, Texas, he says: *"I have noticed in the last four issues of* THE LAMP *nothing has been said about the Hereford Novena. Consequently nothing is coming in and it is hard for me to make ends meet."*

Spurred to action by this gentle reproach we are publishing below some of the thanksgivings sent to us by Father Salvator and we hope that the faithful Clients of St. Anthony will have recourse to the Wonder-Worker of Padua through the medium of his Hereford Shrine and we do not doubt St. Anthony will lend a favorable ear on account of his interest in the Church that bears his name down on the plains of Texas.

THANKSGIVINGS RENDERED TO ST. ANTHONY

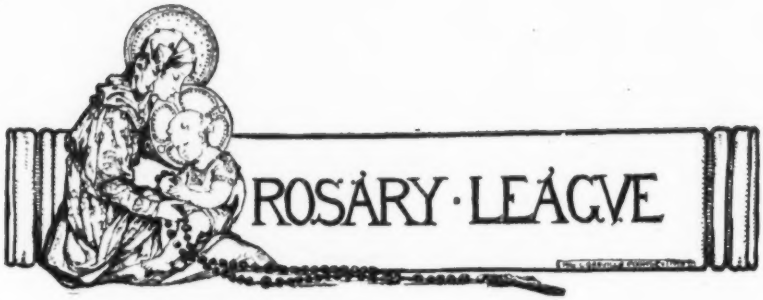
J. A. O., Dorchester, Mass.: *"I am enclosing $200 for a favor which I received."*

K. H. L., Huntington, W. Va.: *"Am sending you an offering in thanksgiving for a favor asked and granted from St. Anthony."*

Mrs. B. M. C., Cresco, Iowa: *"Enclosed find $2.00. I promised St. Anthony a penny a day if he would obtain a favor for me. My favor was granted far beyond my expectations. Please publish. St. Anthony is certainly a Wonder-Worker."*

Mrs. S. A. D., Wallaston, Mass.: *"I am enclosing you a small offering which I surely owe to St. Anthony. On August 6th my husband lost something he valued very much. He was not sure where he had it as he is travelling around a great deal. So I advertised this watch on the 8th of August in the Boston papers and I asked the children to pray to St. Anthony to find it for me. On that very evening a young lady notified us she had picked it up in the South Station and she only lives a short distance from us in the same suburb, so surely St. Anthony almost brought it back home to us."*

Address Rev. Father Salvator Francis, S.A., St. Anthony's Church, Hereford, Texas. A New Novena Begins Every Tuesday.



Our Lady of the Atonement Shrine in Alberta

Two years ago at this time THE LAMP carried to its Readers the tidings that a band of four Sisters of the Atonement had left Graymoor, crossed the border into Canada and gone as far west as Northern Alberta. Their destination was a missionary outpost among Ukrainian immigrants seventy-five miles northeast of the City of Edmonton.

Their first home was a frame house of only four rooms. Their immediate task was to build a temporary Shrine or Chapel of Our Lady of the Atonement, a mere wooden shack of unpainted boards, the roof covered with tar paper. There the first Mass was celebrated at midnight on the Feast of Our Lord's Nativity. That first winter in the north country 600 miles nearer the Arctic Circle than the City of Montreal, will always remain indelibly impressed on the minds of that heroic band of Sisters who faced the bitter cold, driving out in an open sleigh over the plains with the thermometer 50 degrees below zero to visit the Eukranian peasants in their widely scattered homes. Already their labors have been richly rewarded as is evidenced by the beautiful Shrine Church now approaching completion in Smoky Lake, a recent photograph of which in its unfinished condition illustrates this page.

Encouraged by the Archbishop of Edmonton whose financial credit is behind them, they are completing the Shrine at a cost of $10,000.

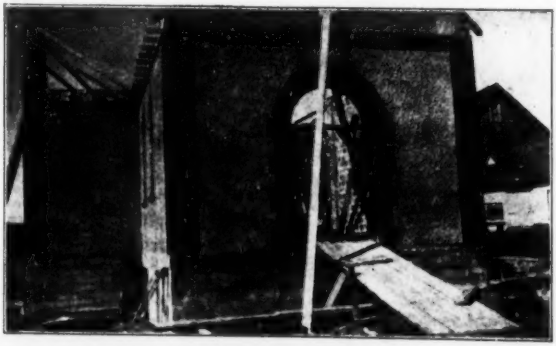
Under date of September 18th, the Sister Superior writes to us from Smoky Lake as follows:

"On August 28th we made the first payment on the Shrine $2,500 and we trust Providence will provide us with the necessary means to make the three succeeding payments. The weather is fine here for both harvest and building, although on Sept. 5 we had quite a fall of snow with a real winter's day outside but it lasted only a few hours. Sunshine every day since. Much of the crop has been spoiled this season caused by hailstorms and an early frost. The workmen are almost at the roof of the building. They have gotten on well during the spell of good weather so we hope to get through with all the outside work before the winter cold sets in. Our bank balance at the present is $394.75."

The last statement is evidence enough that the Sisters at Smoky Lake are in much need of funds to help them complete the new Shrine. They have sent out a card soliciting a collection of fifty dimes ($5.00) toward the building of the Shrine in honor of Our Blessed Mother, "to help buy the tile and brick and pay the laborers."

We will be glad to send these cards to any of our LAMP Readers who will undertake to make a collection to aid our Sisters at Smoky Lake.

Among all of the widely scattered Missions of the Graymoor Sisters in the United States and Canada the hardest and the one representing the most sacrifice is unquestionably the one at Smoky Lake. We hope our readers will appreciate this and console the Sisters by their alms and prayers. Offerings can be forwarded either through the *Union-That - Nothing -Be-Lost* or direct to Ven. Sister Aloysius Francis, S. A., Shrine of Our Lady of the Atonement, Smoky Lake, Alberta, Canada.



The Shrine Church of Our Lady of the Atonement, Smoky Lake, Alberta, Canada—Taken September 24th.

Subscribe to THE CANDLE—50c a year.

THANKSGIVINGS FOR FAVORS RECEIVED THROUGH THE INTERCESSION OF OUR LADY OF THE ATONEMENT

C. W. McG., Cleveland, Ohio: *"Enclosed find an offering in thanksgiving for favor received through the intercession of our beloved Lady of the Atonement in my having secured a good tenant for my room."*

K. D. H., New York City: *"I wish to make known to you for the help of others of little faith. Having been disappointed many times, yet never giving up hope. I have been able to rent two vacant apartments. Our dear Mother Mary and good St. Anthony have always prayed good help in interceding for me to our dear Father of all. Please accept this promised offering."*

A. B., Wauwatosa, Wisconsin: *"I want to tell you that I have obtained wonderful improvement in my health during the Novena to Our Lady of the Atonement."*

A. M. S., Portland, Maine: *"Enclosed please find an offering in thanksgiving for a favor received from the Novena of Last Resort. Will you kindly publish the same that others may find help in Our Lady of the Atonement."*

Miss A. R., Bedford, N. S.: *"During February I wrote to you and on the seventh day of the March Novena my principal intention was granted, namely, that my uncle should receive the last sacraments after being separated from the church for over fifty years. We are very, very grateful to our dear Lady of the Atonement and also to those whose prayers made the Novena so very successful."*

I. S., Toronto, Ontario, Canada: *"Just a few lines to let you know that I got my request. I was able to buy back that piece of property that was causing so much trouble. I had sent the petition in so often for you dear Sisters to offer up prayers to Our Lady of the Atonement. My mother and I had tried for fifteen years to get it back so it seems like a miracle to me to get it back but I put all my trust in those Novenas. I knew I would get my request sooner or later so really dear Sisters I do not know how to thank you enough for your prayers."*

A. B., Hartford, Conn.: *"Enclosed please find seven dollars part of donation I promised to Our Lady of the Atonement for my petition. I thank dear Blessed Mother and you dear Sisters for your prayers."*

Mrs. J. A. F., Globe, Arizona: *"I am enclosing a check—an offering in thanksgiving to Our Lady of the Atonement for favors granted. It seemed almost hopeless but through many Novenas and prayers the dear Sacred Heart has heard her pleadings for me. In grateful appreciation to Our Lady of the Atonement I am sending this donation with the hope that I can send more later."*

Mrs. M. N., County Kerry, Ireland: *"I am sending a donation from a friend of mine to whom I told the wonderful favors received through the prayers of your Sisters at Graymoor. Her only married daughter was threatened with insanity and thanks to Our Lady of the Atonement she has been restored again to perfect senses and is able to attend to her household duties. She is deeply grateful to Our Lady of the Atonement and Our Lord in the Blessed Sacrament for favors received."*

E. M., Iowa: *"A few weeks ago I wrote you requesting your good prayers and to have you place our requests on our dear Lady of the Atonement shrine. I now write to thank you. Everything is so much better since we made the Novena. Dear Sisters I can never thank you as I would like to. The ailment I had was a very annoying one and it seems unbelievable that it left me during the Novena and I haven't even the slightest soreness left. It worried me terribly for I feared an operation and I felt I couldn't have my crippled father very well and my sister who has had these terrible convulsions. My sister feels splendid, sleeps well and can eat many things that she did not dare to eat a while ago."*

ROSARY LEAGUE INTERCESSIONS

Special Intention for November:

Increased Vocations for the Friars of the Atonement

Other Intentions:

Conversion to Christ and Holy Church of the One Thousand Million who are still pagan. Conversion of all Eastern Schismatics, Anglicans and other Protestants to Catholic Unity, Conversion of the Jews. For the China, Japan, Africa and India Missions. Supplications for Priests and Religious in their sphere of service.

Spiritual favors: 3,638; concerning vocation to the Priesthood or the Religious Life or guidance therein, 129; happy marriage, 280; grace of temperance, 227; return to God and the Sacraments, 425; increase in families, 16; special intentions 6,349; conversion to Catholicism, 429; happy death for 321; repose of 4,226 souls; conversion of life, 240.

Temporal favors, 2,057; return to health, 2,767; return of lost articles, 102; prayers are asked by 68. Speedy return, 7.

Financial and Industrial: Success for 1,348; suitable employment for 981; good sales or rentals, 613; financial aid for 188. Thanksgivings are rendered by 708.

HISTORICAL NUMBER OF THE GRAYMOORIAN

(Latest Edition Just Out)

THE GRAYMOORIAN for 1928, containing a history of the Society of the Atonement from its first inception to its present stage of development, has just been issued from the Graymoor Press. One of those reading this latest edition writes to Graymoor about it as follows:

"Just a few lines to tell you how thoroughly I enjoyed reading the Historical Number of The Graymoorian which you handed me upon my recent visit to the Mountain. Not only myself, but also my cousins in New York could not put the book down until they had read every word. Remarkable, indeed, is the way in which Our Dear Lord has dealt with your Community. His finger is upon it since its inception; there is no doubt but that it will expand in grand proportions in years to come."

Price of THE GRAYMOORIAN, 50 cts. Combination Subscription to LAMP, ANTIDOTE, CANDLE and GRAYMOORIAN, $2.50.

MEXICAN SISTERS NEED CIBORIUM

An appeal has been sent to Graymoor by some Mexican Sisters now settled in Texas, requesting a Ciborium, or the means for obtaining one. Address The Sisters of the Atonement, Graymoor, Garrison, N. Y., who will take care of the matter.

The enlarged Guest House of the Sisters of the Atonement, remains open all winter. Write for reservations, or telephone—Garrison 37.

CATHOLIC PRESS AN ABSOLUTE NECESSITY

To the Editor of The Lamp:

In The Lamp's August issue, page 226, appears this head line "Better Treatment of Agents." This is a very important subject. Well meaning Catholics have been deceived so often by agents for Catholic magazines that they have lost confidence in all of the Catholic magazine solicitors. Something should be done to save Catholics from fakirs and pretenders.

The Catholic press in these godless days is an absolute necessity and should find a national circulation—hence it should be protected.

The Catholic press should discuss this great question and seek for means by which it will be protected from deceivers.

Rev. Raymond Verimont.

Denton, Tex.

COMMENT: It is really a two-fold protection which Father Verimont here quite properly insists on protection of the Catholic Press in these days of its "absolute necessity" and the protection of Catholics from fake agents. As to the first, Catholic papers and magazines should enjoy as much liberty among Catholics in the matter of soliciting subscriptions as do secular periodicals which are too often harmful in their influence. As to the agents, the Catholic Press Association now has a special bureau in charge of this matter which has already done splendid work in protecting Catholic people from fakirs of the sort mentioned. Any misconduct of an agent should be reported to this Bureau.—R.

TOO BUSY TO SAVE HIS SOUL

"I let my wife and children do the church-going and the praying." The Catholic father who made use of these words in excusing himself for neglecting to practise his religion may not be the only one in Israel without understanding. He had not formally denied the faith; on the contrary, he is rather proud of the piety and fervor of his family; and if he were to die without receiving the Sacraments he would not be refused Christian burial. It is by no means certain, however, that the souls of all those whose remains are interred in consecrated ground have entered or will ever enter Heaven.

Doubtless, like many other men who declare themselves "too busy to attend to religious matters," the one of whom we write secretly hopes to have a priest by his side when the end comes—some time in the dim future. Although his will has been made and his life is insured, he seems never to think that death may come like a thief in the night, without a warning of approach.

Not attending church, he is, of course, seldom or ever reminded of the stern truths of the Gospel. All his thoughts are centered upon this world. "Seek ye therefore first the Kingdom of God and His justice" is a disregarded admonition. He expects his sons to hold fast to their religion when they grow up, but it seems never to occur to him that his example is likely to cause them to fall away.

By their prayers and faithful attendance at church the wives and children of such men doubtless win many graces for them, but the longer they continue to abuse these graces the greater the danger that they will die in their sins. But of this they never think, because religion has no place in their lives. The Catholic father who leaves praying and church-going entirely to his wife and children has practically denied the faith, and is worse than an infidel, much as he might resent being called such.—Ave Maria.

PREACHING AND PRACTICE

"Oh, the sin of lying, of exaggeration!" cried the speaker as he warmed up. "Would that I could tell you the number of times I have shed barrels and barrels of tears over it."

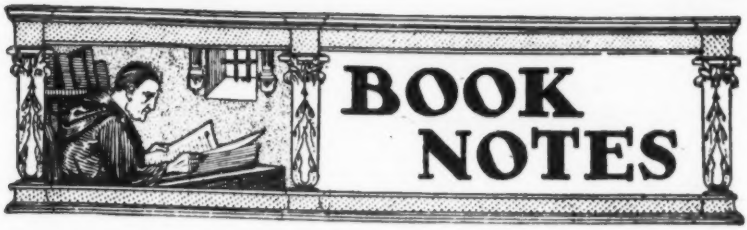
Important for Mothers to Know

Thousands of mothers all over the country depend on Father John's Medicine to keep their little ones well and strong during the winter months.

They know that it is pure and wholesome, free from alcohol and dangerous drugs and very effective in the treatment of coughs, colds and as a tonic and strength builder.

PROVED BY 73 YEARS OF SUCCESS

You can obtain Father John's Medicine at the nearest drug store, or send $1.20 to Father John's Medicine, Lowell, Mass., for a large family size bottle, all charges prepaid.



Universal Knowledge, Vol. II., 19 Union Square, West, New York: We find the second volume of this valuable work to be in every way equal in its excellent features, including the binding, of course, to the first. While it does not ignore old and fundamental facts this encyclopedia seems not to be subject to any tyranny of repetition, for it is quite new and fresh in its presentation of facts. While it is true that the scientific world is just now in more or less of a transitional phase as to its shifting theories, the new work takes cognizance of these signs of shifting while emphasizing in modern terms easily read and understood the truths and facts that do not change because they are true and fact. The aims of the editors and contributors are conciseness and lucidity; difficult technical subjects, such as Ballistics and Boilers, are made plain as day to the general reader. The writers have been chosen for their scholarship, rather than for their prominence, or the advertising value of their names. The work is published by a Foundation, supported by popular subscription. It is a noteworthy feature that many of the members are also writers, and contribute their articles to the work gratis. Concerning transportation, we read of the first Hudson Tunnel, under the biography of the famous engineer Sir Benjamin Baker; and the greatest bridge in the world, now being built over the Hudson River, has a beautiful picture showing what it will look like when completed. The terrible disaster on the New York subway occurred because of the inescapable human factor; "someone had blundered"; the article Block Signal System will reassure travelers that everything mechanically possible is still being done to ensure their safety. But the serious side of life is relieved by mention of its pastimes—some strenuous enough, however, such as baseball, basketball, boxing, and bull-fighting; others more gentle, such as billiards, bowling and bridge; and music is represented by various instruments: bagpipe, balalaika, bassoon.

Eucharistic Whisperings, Vol. IV., paper, 35c; cloth, 65c; leather, $1.25 to $1.75, plus postage: Salvatorian Fathers, St. Nazianz, Wisconsin. This is the fourth of a series adopted by the Rev. Winifred Herbst, S.D.S., for pious reading at Holy Mass, Holy Communion, the Holy Hour and visits to Jesus before the Tabernacle, and is not an ordinary prayer-book but rather a series of loving thoughts, pious reflections and heart-to-heart talks with our Eucharistic Saviour. This inspirational series is calculated to rekindle fervor in the soul abandoned to the will of God and induce a childlike devotion to Christ the King reigning in Heaven and in His Tabernacle on earth.

"Meditations for the Laity", By the Rev. Albert Rung, B. Herder Book Co., St. Louis, Mo. Price $3.50. This volume of more than 500 pages, offering a meditation for each day of the year, is to be recommended as an epitome of the Church's teaching on Christian Perfection. The Reverend author follows the masters of the Spiritual Life—St. Francis de Sales, Thomas a Kempis, Scupoli, St. Ignatius Loyola and Father Faber. May this book of meditations aid our good, Catholic lay folk to a little more thoughtfulness and a higher spiritual life.

The Archbishop's Pocket-Book. By Rev. Herman J. Heuser, D.D., New York. P. J. Kenedy & Sons. $2.00. We cannot do better than quote for once, from the publisher's notes. We will confess that, ordinarily we avoid these as we would flee from a dime novel, because they are frequently quite as much figments of imaginary perfection:

"Old admirers of Dr. Heuser have another treat in store for them in 'The Archbishop's Pocket-Book.' Those who have never made the acquaintance of this genial, sagacious author will enjoy the unexpected delight of meeting him for the first time.

"The 'Archbishop' and the 'Pocket-book' are delightful fancies of Dr. Heuser by means of which he expresses himself on many topics that are pertinent to the Church, its clergy and its people. The 'Archbishop'; his capable vicar-general, Father Martin; the blunt Dutch priest, Father Bruskens, who observes wisely and criticizes frankly; Father McCabe, an outspoken and humorous Irishman; and many other characters, not omitting that important personage Tom Burns, the Archbishop's 100% Irish valet, make an interesting group which carries on the discussions.

Priests, of course, will derive particular pleasure from this book because it concerns them intimately. But the pleasure will not be restricted to the clergy; the laity, also, will find it interesting, informative and enjoyable.

Death Comes For The Archbishop. By Willa Cather. Publishers, Alfred A. Knope, New York City, Price, $2.00.

We are very late in noticing this altogether delightful book, probably the "best seller" among discerning book lovers. The story is concerned with the activities of two priests of French extraction in the newly annexed territory of New Mexico; lives which were spent in "a succession of mountain ranges, pathless deserts, yawning canyons and swollen rivers, carrying the cross into territories yet unknown and unnamed"; in a diocese made up of hundreds of square miles of thirsty desert, then a spring, a village of old men trying to remember their catechism to teach their grandchildren." Rising from the reading of this book to its end, there is little excuse for us if we do not realize what our country owes to brave missionaries from other lands who labored here when this country was but a succession of sandy deserts, bleak mountains and plains, over which ran the herds of buffalo and wild horses. These men sowed the seed which has blossomed into our great American Church in the South West.

See our 1929 Calendar Ad.

OUR REQUIEM MASS LIST

The following is a list of Deceased Subscribers and Near Relatives whose deaths have been reported to us during the last month. The list is restricted to those who die within the subscription year. For them Collectively a Set of Thirty Masses will be said by a Foreign Missionary Priest. The number Thirty has been chosen because the custom of saying this number of Masses for the repose of a single soul is very ancient, being commonly known by the name of Gregorian Masses. Since these have proven so efficacious for the individual, a set of Thirty Masses said on thirty consecutive days must also prove efficacious, although the number of souls prayed for be many, for the power of the Holy Sacrifice is unlimited:

Harry H. Hammer, Rose Marie Pearo, Patrick McGovern, Mrs. A. Beaudry, Charles Nelson, Sarah Kessler Dorett, Ellen Phalen, John B. Reichert, Mrs. Janet MacDonald, Marcella MacDonald, Ellen Cross, Peter Duhr, Maria Pundel, Domnus Samson Sumner, Mrs. Clifford, Albert J. Henderson, John Francis Owens, Mrs. Mary Myers, Mary E. Weaver, Elizabeth Lawler, Bridget Mary Garvey, Frances Mackey, Dennis F. Quinn, Mrs. Valerie M. Kless, Rebecca Watson, Mrs. Agnes McInnes, Thomas Mullen, Margaret Snyder, Hubert McCormack, P. M. Jung, Charles Kleinknecht, Sister Pancratia, Rt. Rev. Msgr. P. M. Jung, Sister Mary Robert McRedmond, Sister Patricia Johnston, Sister Mary Avellino Clerkin, Mrs. O'Neill, John W. Lindley, Frank McAnallen, Jacob Richm, Ellen Marrett Smyth, Rebecca Fitzgerald, John Hamrock, Mrs. Victor Galas, William Duigin, Mrs. Catherine McEvoy, Mrs. Margaret Purcell, Mrs. Mary A. Kelly Katherine Manley, Catherine Smith, Mary Blute,

Agnus Dei

Mrs. John Smith, Rev. J. F. Hughes, Mrs. John Curtin, John Hayden, Mrs. Elizabeth Schraudner, Mrs. Margaret Linnn, Mrs. Gertrude Foley, William Baughman, Austin Grogan, Susan Moran, Anne Grogan, Wm. Weishofp, J. Fleming Faller, Mrs. Anna Kilroy, Mrs. James Fleming, Edward Patrick Ray, John Heckman, Mrs. Mary E. Colbert, Bridget Mary Garvey, Mrs. Mary Dugan, Mrs. Mary Myers, Raphael Beierlotzer, Madeline O'Brien, Bruno Gross, Mrs. Ellen Phalen, Mrs. Mary Welch, Ignatius Romatowski, May Cannon Mr. and Mrs. Jas. Nolan, Nolan Family, Mrs. Catherine Lucy Strauss, Daniel Joseph Lucy, Mrs. Agnes McInnes, Joseph Bowman, Richard Plunkett, Mrs. Edward Van Norman, Patrick Dillon, Mrs. Judge, Frank Wertz, Hildebert Bowin, Mrs. Mary Brady, Mrs. Barbara Kass, Lawrence Devney, Edward Purtell, George W. Strong, Sylvester F. Donovan Cudahy, Sister Gonzaga, Miss Annie Irene Halpin,, Mary E. Kelleher, Anna S. Kelleher, Cornelius Kelleher.

A BENEFACTOR'S SUGGESTION FOR THE MISSIONS

Dear Reverend Mother:

I wish to thank you for granting me the great privilege of having a sanctuary lamp all to myself; by this I mean, allowing me to contribute money for the oil burning therein

I have received many favors since. One of them I believe is the soul of a person who had been hardened against our Faith and away from the Sacraments for many years. This one has now asked to pay half the cost of keeping the lamp burning and says she feels the power of God drawing her back to Himself.

I know that you have many mission houses and I would suggest that others who read this, send contributions for the same purpose.

Faithfully yours in Christ,

M. W.

(The cost of burning a sanctuary lamp for one year is $25.00.)

Remember the U. N. B. L. in your will.

St. Francis Xavier

The world seemed fair and bright to him,
Son of the old noblesse;
A young ambition blazed within
A heart all tenderness.

There came before the ardent soul
A vision of renown;
On which he trod the victor's path,
Wearing the laurel crown.

Then o'er his dream a gentle voice
With loving accent stole;
"What profits it to gain the world
And lose thine own dear soul?"

There's One who waits and watches thee,
And hast thou naught to give
To Him Who died and rose again
That thou should'st ever live?

"Yea, I will yield myself to God,
That pagan souls may live,
My heart, my soul, my life are His—
All, all to Him I give."

—James Rooney

The Immence Need of More Intentions

THIS MONTH MILLIONS OF THE FAITHFUL ARE REMEMBERING THEIR BELOVED DEAD. EVERYWHERE IN THE ENTIRE CATHOLIC WORLD THOUSANDS UPON THOUSANDS OF MASSES ARE BEING OFFERED FOR THE REPOSE OF THE SOULS OF THE FAITHFUL DEPARTED. WILL OUR READERS BEAR IN MIND THAT THE UNION-THAT-NOTHING-BE-LOST DISTRIBUTES MASS INTENTIONS TO THE POOR CATHOLIC MISSIONARIES LABORING UNDER THE TROPIC SUN OF AFRICA, IN THE POPULOUS CITIES OF CHINA, IN JAPAN THE COUNTRY OF THE RISING SUN, IN INDIA, KOREA, CEYLON, PHILIPPINE ISLANDS, ALASKA, BRITISH COLUMBIA, THE UNITED STATES AND SOUTH AMERICA? Many of these heroic Apostles of the Cross have been SADLY DISAPPOINTED BECAUSE OUR SUPPLY OF MASS INTENTIONS DURING THE SUMMER MONTHS HAVE BEEN INSUFFICIENT TO GO AROUND. WILL YOU NOT MAKE UP FOR THIS TEMPORARY SHORTAGE BY SENDING YOUR MASS OFFERINGS TO THE U. N. B. L. DURING NOVEMBER AND DECEMBER?

REMEMBER TOO THE EFFICACY OF THE GREGORIAN MASSES MORE ESPECIALLY. Thirty dollars is the usual stipend for the set of thirty Masses, which must be said on thirty consecutive days. Address: Union-That-Nothing-Be-Lost, Inc., Graymoor, Garrison, N. Y.

MASSES IN PERPETUITY FOR "SUFFERING SOULS"

Not long ago we received the following communication from a LAMP Reader residing at Punxsutawney, Pennsylvania.

"I am enclosing check for One Hundred Dollars to be a GIFT OUTRIGHT *to the* MASS FOUNDATION, *the Income to be used for Masses* IN PERPETUITY *for the* SUFFERING SOULS."

Here we have presented to us ANOTHER ASPECT of the SAME CHARITY towards the POOR SOULS. THIS DEVOUT CATHOLIC IS THINKING NOT OF HER RELATIVES MERELY—SHE IS THINKING OF THE SUFFERING SOULS GENERALLY TO WHOM SHE IS BOUND IN THE MYSTICAL BODY OF CHRIST. Therefore, she makes provision for the saying of five Masses every year for the Souls in Purgatory.

But this does not tell the whole story— the result will not only be beneficial to the Souls in Purgatory; year after year the stipends will help to support Religious and Missionary Priests and Students for the Priesthood; and at the same time the Giver will have laid up treasure in Heaven; *Moreover she will benefit by the prayers of the Suffering Souls, whose gratitude will be eternal.*

ANNUITY BONDS

There is still another way of accomplishing the same end, though not immediately; and that is by the purchase of Annuity Bonds, with the stipulation that after the Donor's death the PRINCIPAL SUM WILL BE ADDED TO THE MASS ENDOWMENT FUND. Those who make provision for their souls by this method receive a larger rate of interest for their money while they are alive than would ordinarily be the case, and without any legal delay after their death the Masses begin at once to be said and will continue annually thereafter as long as the Endowment Fund exists.

For further particulars address: ROCK-OF-PETER FOUNDATION, Graymoor, Garrison, N. Y.

A Beautiful Calendar

THE CATHOLIC ART CALENDAR FOR 1929 WILL BE APPRECIATED IN EVERY CATHOLIC HOME

A CHRISTMAS GIFT THAT LASTS A YEAR

[redacted]

A more fitting gift for Catholics to give on the day on which Christ was born, could not be found. It contains excerpts and messages from Him, Whom all Catholics love and adore. What other gift that could be purchased would be more appropriate to give on His Birthday?

Order at Once and Avoid Disappointment
Prices: 40c Each, 3 for $1.00, $3.50 per Dozen

Friars of the Atonement,
The Graymoor Press,
Peekskill, N. Y.

Enclosed herewith please find $..... for which kindly send me .....cop.....
of The Catholic Art Calendar for 1928.

Name .....

Street .....

City .....State .....